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AN

ELEMENTARY

HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

WILLIAM HENRY GREEN,

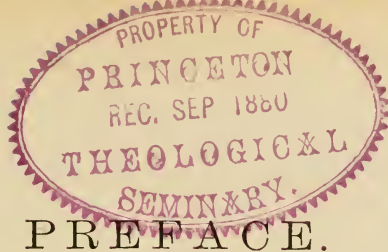
PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

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THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

P R E F A C E

T O T H E S E C O N D E D I T I O N .

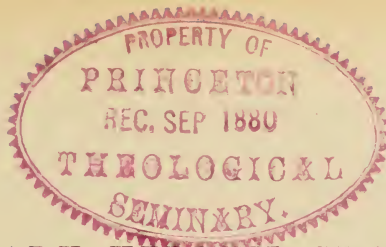
THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

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ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY.

§ 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

1. Ā'leph	א	<u>א</u>	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gī'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	<u>ע</u>
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shīn	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound, which is indicated by a point in the bosom of the letter, § 12; כ is *bh* or *v* and כּ *b*; ג *gh*, גּ *g*; ד *dh* as *th* in *the*, דּ *d*; ח *kh* as the German *ch* in *ich*, חּ *k*; פ *ph* or *f*, פּ *p*; ת *th* as in *thin*, תּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like גּ, and כ like כּ. The letter ש with a dot over its right arm has the sound of *sh*, and is called *Shin*; ש with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ט and טת are represented by *t*, כּ and ק by *k*, ס and ש by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ה and ז require a doubled letter or two letters combined to represent them; ה is the simple *h*, ה has a stronger sound as of rasping the throat, and is represented by *hh*; ז is *ts* in *sits*.

6. Five of the letters have two forms; כ, מ, נ, פ, צ (combined in the memorial word כּמנפצ *kimnappets*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, כ, נ, פ, צ, or the letter closed up, כּ, מּ, נּ, פּ, צּ.

EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters, placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth
Kaph-lamedh Yodh-mem-yodh He-aleph-resch-tsadhe Za-
yin-resch-ayin Koph-tsadhe-yodh-resch Hheth-mem Hheth-
resch-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1-3 on page , and give the equivalent of each.

§ 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אֶחָחֶע)	<i>ah^hhha</i>	
Palatals	ג	י	כ	ק	(גִּיכֶק)	<i>gikhak</i>	
Linguals	ד	ט	ל	נ	ת	(דַּטְלֶנֶת)	<i>datleneth</i>
Dentals	ז	ס	צ	ש	(זַסְצַש)	<i>zastsash</i>	
Labials	ב	ו	מ	פ	(בִּימָפ)	<i>būmaph</i>	

ך though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer or occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א ה ו י	Vowel-Letters.
		א ה ה ע	
Medium	{	ל מ נ ר	Liquids.
		ז ס צ ש	Sibilants.
Strong	{	ב פ	Aspirates and Mutes.
		ג כ ק	
		ד ת ט	

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words אֶתָּן מֹשֶׁה וְכֵלֶב (āthān mōshe v'khelebh, Ethan, Moses, and Caleb). All the other letters are radicals, viz. א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, פ, צ, ק, ר.

EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

§ 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֵהוֹי *eh'vi*) were employed for this purpose. Thus י was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בִּין *bīn* or *bēn*; קוֹם *kōm* or *kūm*; גָּלוּ *gālū*, *gālō*, *g'lē* or *gōlē*; תְּשֻׁבְנָה *t'shūbhēnā*.

§ 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

<i>Long Vowels.</i>		<i>Short Vowels.</i>		<i>Doubtful Vowels.</i>
Kā'mets ַ ā		Pat'tahh ֿ ā		Hhā'rik ֿ ī or ĭ
Tsē're ֿ ē		Se'ghōl ֿ ě		Shū'rek ֿ } ū or ũ
Hhō'lem ֿ ō		Kāmets-Hhātūph ֿ ǒ		Kib'butz ֿ }

a. The vowel ā is pronounced as in *father*, ā as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ĭ as in *pin*, ō as in *note*, ǒ as in *not*, ū as in *rule*, ũ as in *full*. The quantity will be marked when the words are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by **שׁ** or preceded by **שׁ** it coincides with the diacritical point over the letter e. g. **מֹשֶׁה** *mōshe*, **סֹנֶה** *sōnē*; when it follows **שׁ** or precedes **שׁ** it is written over its opposite arm e. g. **שׁוֹר**, **שׁוֹשׁ**, **שׁוֹשׁוֹשׁ** *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or *Sh'va*, § 5) **שׁ** will be *ōsh* and **שׁ** *ōs*; if it have itself no other vowel point **שׁ** will be *sō* and **שׁ** *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a **ו** in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of **ו** it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by *, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, **ט**, **כ**, **ס**.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, răbh, yēt, khōl, kōl, khāmus, †āmāl, mē*ōyēbh, shō*ēl, sōlēth, †im, *ēth, bhāyith, shōrāshim, yāruts, shōphēt, shālōsh, šōrāph, bhōšēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מִטָּר, **גֵּן**, **הַרְעֵ**, **שִׁפְרֵ**, **יָדָר**, **שָׁלַח**, **מִטָּהוּ**, **מִשַׁל**, **רָשָׁב**,
עָשָׂה, **גָּשָׁו**, **שִׁרְק**, ***קָקַד**, ***עָדַד**, **אָם**, **שָׁלְשָׁם**, **קָמוּ**.

* Kamets-IIhatuph.

§ 5. *Sh'va*.

1. *Sh'vā* **ֿ** is placed under vowelless consonants to indicate the absence of a vowel, e. g. **מַמְלַכְתִּי** *mamlakhti*.

At the end of words, however, it is omitted : בַּל (not בְּל) *bal*, סֹגֵר (not סְגֵר) *sōgēr*, unless the last letter is ך, or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōshet*, אֶת *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus פֶּקֶד *p'kōdh*, בְּרוּ *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets-Hhatuph, as the case may be.

Compound Sh'vas	{	Hhātēph-Pattahh ֶֿ ; thus יְרוּג <i>h^arōgh</i> .
		Hhātēph-Seghol ֶֿֿ ; thus יְיוֹת <i>h^eyōth</i> .
		Hhātēph-Kamets ֶֿֿֿ ; thus יְהִי <i>hh^olī</i> .

§ 6. *Pattahh-furtive.*

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ם, ן or the consonant ם at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְהֹה *gābhō^ah*, לָקַחְהָ *lāka^ahht*. Comp. in English *fire*, pronounced *fī^r*.

EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction :

Sh'nāyīm, th'nū, y'dhēkhēm, h'rāghām, y'hōshū†, *Īōh, mō†°mādh, khă*shēr, mīlhāmōth, bh'simhāthkhēm, lě*°khōl, z'bhūl, yă†°lēhū, šāmēhh, s'bhībhōthāyikh, rāqī†, dh'ghāth, yēš†.

§ 7. Quiescence of the Vowel-Letters.

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בור Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה , ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶֿה *lōvē*, שֵׁיֹוֿ *sēyō*, but מוֹט *mōt*, בֵּית *bēth*.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *ī*; but they are consonants if preceded by any other vowel sign, חֵי *hhē*, בִּי *bī*, but חַי *hhay*, גֹּי *gōy*.

Final ה is quiescent, unless it has Mappik, § 14, אַרְצָה *artsā*, but אַרְצָהֿ *artsāh*.

Final א is invariably quiescent, if a vowel precedes: לֹ *lō*, בָּ *bā*; but if a vowelless consonant precedes, it is termed otiant: וַיָּרֵא *vayyar*.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as רָאָה־וַיִּבֹרֵךְ do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination וַיִּי , or at least is neglected in the pronunciation, thus דְּבַחְרָאֵב, דְּבַחְרָאֵב־וַיִּי *ānāv*.

EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בָּאֵר , קְאֹדֶי , הַאֲסָפָה , הַלְכִיָּא , אֲרָאֵי , אֲוִיל , אֲוִן , אֲיִשׁ² ,
 אֲוִתָּן , הֲוָה , הוּ , וַיִּשָּׂר , עֲלֵי , נִאֲוָה , עֲוֹן , לֵאמֹר , עֲוָה , תָּוָה ,
 פִּלִּי , זֶה , הוּר , אֲוִסִּירִם , רָקִיעַ , מִלְכָּה , מִלְכָּה , חֲטָא , גִּנָּא , עֲדוּת ,
 עֲדוּת , הַשְׁתַּחֲוֹת , בְּנֹתֵי , בְּנֹתֵי .

¹ The Shurek is regarded as belonging to the ו , and א is quiescent. ² *ish*, not *iyōsh*. ³ The Hholem belongs not to the ו , which has Sh'va, but to the ו ; the word is hence to be read *ēdl'vōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אֲוִתָּן *ōthōth*, שְׁלִישִׁים *shalishim*, מוּת *muth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אֲוִתָּת , שְׁלִשָּׁם , מוּת .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינִי *linū*; when written defectively, they may be either long or short, e. g. יַרֵּשׁ *yērash*, יַחַר *yihhar*, תָּמֻשׁ *tāmūsh*, מִשְׁכָּב *mūshkābh*.

EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *ī* with Yodh and *ō* and *ū* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zū, nīrāsh, *ōthō, yāshōbh, lānū, zě, bhō, hēķimū, yāmūsh, mōshě, bhūl, yāķūtsū, *ābhīnū, hăḥīdhōthī, māyīm, *āvěn, mě, mē, mī, yāmōth, yāmōth, lūhhōth, shūbh, mīn, hūshlākh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial *ḥ* must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, *מָא* *mā*, *הַקְמֹתָ* *h^akē-mō-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, *נִשְׁמַרְתֶּם* *nish-mar-tem*, *נֶרְד* *nērd*.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זרוע *z'rō^a*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכְּרוּ *tiz-k'rū*, זִכְרִי *zō-kh'rē'*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חָדָּו *hhas-dō*, קָמָה *kēm'-nā*; if it be doubled by Daghesht-forste, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יִתְנֶנּוּ *yit-t'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תְּהַרְגֵהוּ *tă Jhă-r'ghū'* and וַיְבַחְשֵׁהוּ *văy'bhăk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבַחְשֵׁהוּ for וַיְבַחְשֵׁהוּ, רְבִחָל *y'bhă-hêl* for *y'bhăh-hêl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תְּהַרְגֵהוּ for תְּהַרְגֵהוּ *tăh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, הַצַּח for הַצַּח, בְּרָגָה *bîd'ghăth* for בְּרָגָה, גְּהַלָּה for גְּהַלָּה, קְדָשִׁים *kō-dhăshîm* for קְדָשִׁים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צִלְלוּ *tsîl'lo*.

EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yiṣ-ra-ēl', gho-yīm', bh'no-the-hēm', u-bh'*o-ts'ro-thă'yikh,
khu-shăn', rish-ṭa-thă'yim, mē'-lekh, bh'bhiṭ-nō', li-hu-dhā',
ṭ^azobh-khēm', yith-ḵa-ṭ'ē'-ha.

Write and divide into syllables:—

Ūmīḵnēkhēm', yēsh'bhū', hūmṣāthō', yīkhrāṭēm',
shīghyōnōth', bhě*^emūnāthō', v'lār'*ūbhēnī', thăh^arō'ghū,
shōlē^ahh'.

§ 10. *Resulting Vowel-Changes.*

Certain vowel-changes result from the foregoing rules,
viz. :—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דְּבַרִּי *dibhrē* for דְּבַרִּי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יְעֲמֹד *ya^amōdh* for יְעֲמֹד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלֶכְהוּ *mol'khō* for מֹלֶכְהוּ from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מֶלְכֹהוּ from מֶלֶךְ, הָסֵב, לְקַחַת. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׂמֵרָנִי from שָׁמַע, but שְׂמֵרָנִי not שְׂמֵרָנִי from שָׁמַר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּי for יִרְבֵּי, לְכַת for לְכַת, מֶלֶךְ for מֶלֶךְ. If either consonant is a guttural Pattahh is mostly used instead, יִתֵּן, פֶּעַל, נִצַּח. If either consonant is י, Hhirik is used; if the second

consonant is ר it will rest in Shurek, פִּית, פְּלִי, פִּתּוּי, but מְּוֶה.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consonant; thus instead of נְיִיחַ we find נְיִיחַ *yā-nī^hh* or נְיִיחַ *yan-nī^hh*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סְתָרוּ from סְתָר, לָנָל from לָנָל.

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (,), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מְּוֶה *mā'vēth*, דְּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֲפֹשִׁי *hhōph-shī'*, וַתֹּשֶׁב *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (׀), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֲכָמָה *hhōkh-mā*, חֲכָמָה *hhā-kl'mā*.

3. Before a guttural with Hhatuph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּהִרִי *bō^hh^ri*, תֹּעֲבָדֶם *tō^hōbh^hdhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus נְיִיחַ with the prefixed conjunction *vō^hnīyyōth*, הַנְּיִיחַ with the article *hā^hnīyyā*; שְׂרָשִׁים *shō^hrāshīm* from שְׂרָשׁ, חֲרָשִׁים *hhārāshīm* from חָרַשׁ; שְׂמְרָה in Ps. lxxxvi. 2 the imperative *shō^hmrā*, in Job x. 12 the preterite *shām^hrā*

EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם , מְלָכִים , דְּבָלָה , דְּבָלָה , הָת , פָּרָשׁ , פְּקָדָיו , נִחְרָו , שְׂבָעָה .

Write:—

Yā'hōm, *āz', *ōznām', māl'khū', mōl'khō', dhābhār',
mōhh^orābhōth', hhākh'mā', hhōkhmā', nō†ōbh'dhēm'.

§ 12. *Daghesh-lene*.

1. Dāghēsh-lene is a point written in the letters ד ג ב ר פ כ ת פת (בְּגֵד בְּפֶתַח *b'ghadh k'phath*) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesh-lene, בְּגֵדָהם *b'ghadhem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesh-lene הַיְיָהוּהוּ , Gen. i. 2; but if the accent is disjunctive, Daghesh-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמִנִי בְּרַמְיוֹתָיו , Gen. i. 26.

EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesh-lene:—

Yāshabh bhā†ir †adh †ōm'dhō liphnē hā†ēdhā l'mish-phā† †adh mōth khōhēn ghādhōl.

V'†āšitā lhased †al †abdekā kī bib'rīt ^adōnāy hēbē*†ā et abd'kā v'*im bī †āvōn h^amītēni v'†ad *ābikā lō* t'bī*ēni.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיִּימָלַי *vayyim-māl*. It is never found in the gutturals א ה ה ע, and rarely in ו.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְבָרְתָּ *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַיִּצְוֶי *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as עֲנִיבִי *inn'bhē* for עֲנִיבִי *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קִימִי צְאִי *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיְהִי *vay'hhaph* for וַיְהִי *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּה *malkāh*, מַלְכָּה *malkā*.

EXERCISE 10.

Write:—

Shibbätstā, bätṭābbā†ōth, dābb'rāh, *dhābb'rā, gülgöltō, bīḳḳārtim, väyyībbāḳ'†ū, häyyüllādh, tūkh'lū, †āšithā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתַּחֲוֶה , מִמְּוֵי , עֲמֹה , פְּרַמְלוֹ , הַפְּלִיעַל , תְּלַבְּשָׁה , אַתָּם , כְּתָנִתּוּ ,
 הִנֵּה , וַיִּגְדֹּדוּ , מִפְּוִים , פְּוִים , לְרַגְלָהּ , אֲחִיתָה , הַזָּלוֹ , תִּצְוֶינִי ,
 שְׂמֵעַתָּה , קְבִיעַת , לַחֶדֶד , גִּדְּפוּ , אוֹרְדֵה , הַטּוֹתָהּ , בַּמַּלְאָךְ , בְּשׂוֹקִים ,
 אֲתַלְּקֵהּ , אֲקַבְּצֶהּ . וְכֹהֲנֵי , מַעֲלֵה לָהּ , הַפְּסִים , וַיִּפֹּל , פְּוִי .

§ 15. *Raphe.*

Rāphé is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be: הִיבְוֹסְדָּהּ *hivvās'dhā* not *hivvās'dhāh*.

§ 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

§ 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הַרְגִּי, דְּבָרָה. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מִלְּמָה for מְלָמָה, רִנְּנָה for רִנְּנָה.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הַרְגִּי, דְּבָרִים.

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, הַרְגִּיתָם. *b.* Personal terminations of verbs and the paragogic vowels הַ, הֶ, and יִ, when they do not cause the rejection of the vowel previously accented, קָמָה, הַרְגִּימִי, but הַרְגִּי.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, קָמָה, מִאֲסָתָהּ, מִאֲסָתָהּ, קָל, קָלוֹתָהּ.

The suffix הַ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, הַרְגִּי, הַרְגִּיתָהּ, הַרְגִּיתָהּ.

4. A consonant appended to a long final vowel draws the accent to the ultimate, קָמָה, קָמָה.

5. Appended mixed syllables always receive the accent, מִלְפָּנֶיךָ, הַלְכָּתָּם.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיִּשְׁמַר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַיִּשְׁמַרְתָּ.

EXERCISE 11.

Accent the following words :

*ābh and the derived forms hā*ābh, *ābhī, *ābhīnū, *ābhik, *ābhōth, *bhōthēnū, lă*ābhōthēhēm.

Pāḳādh' and the derived forms pāḳ'dhū, pāḳādhnū, pāḳādh̄ti, p'ḳādh̄tiv, p'ḳādh̄tēm, yīphḳōdh, hīphḳīdh, yāphḳīdhēhū, hīthpāḳ'dhū, hāmmūphḳādhīm.

§ 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לְיָדָה Gen. 1 : 5.

§ 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אָנְכִי, אָנְכִי; or *vice versa* upon the ultimate in place of the penult, וַיִּשְׁמַר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (·) or (·) to (·) אָמַר, אָמַר; עָרַב, עָרַב.

2. Restore vowels dropped in inflection, דְּבַרְךָ, דְּבַרְךָ.
3. Change simple Sh'va to Seghol, יְהִי, יְהִי.
4. Change compound Sh'va to the corresponding long vowel, אֲזִי, אֲזִי.

§ 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnahh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnahh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bhi^a, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.*

1. Makkēph' (-) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אֶם-תִּקְעֶנּוּהוּ-לִי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, בְּלִעוֹהַ, or else receive the secondary accent Methegh, § 22, אֵין-יִרְאֶה.

EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghash-forte conjunctive whenever the former ends in *a* or *ě*.

Kōl yišrā*ēl, yāl'dhā lō, *ēth *ēllě, *ēthmōkl bō, tih'yě lī, tēn lī, sh'lōsh *ēllě, y'bhākḱēsh dā†ath, l'khā nā*.

§ 22. *Methegh.*

1. Methegh (-) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וְמִתְקִיבֵנּוּהוּ, וְרָאֶה-לִי.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, וְאָמַרְי; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, וְאָמַרְי, וְהִתְרַדְי, and frequently when the Sh'va is simple, לְמִנְצַח.

4. The place of Methegh is often supplied by an

accent chosen agreeably to the laws of consecution, אָפּוֹרְטִיבִּי.

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē*lōhē', lă*^adhōnēhēm', mēhāmmă†^arākḥā', †āmmīnā-dhābh', bēn-hā*āmā', bērākhnūkhēm', vāyyīr'*ū', hān-nōgh'šīm', hā*ishshā', mē*artsō', lāthēth-lā'nū, hīthhāl-lēkh-nō^ahh', mē†^abhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'rī (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'rī are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note כתיב ולא קרי *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, כתיב קרי ולא קרי *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהיה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were יְהוָה *Lord*, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֱלֹהִים and pointed יְהוָה; so the pronoun הוא is read הוא.

EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh ḵ'ri; šimā k'thibh—šūmā ḵ'ri; †āšīthī k'thibh—†āšīthā k'ri; bīsh'nāth k'thibh—bāsh-shānā ḵ'ri; †ābhđō k'thibh—†ābhđēkhā ḵ'ri; hōtsīthihā k'thibh—hātstsīthūhā ḵ'ri; bh'yīsrā*ēl k'thibh—yīsrā*ēl ḵ'ri; p'rāth read but not written; *īm written but not read.

ETYMOLOGY.

§ 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

§ 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesh-forte may be omitted except from the aspirates, § 13. 5, הַיּוֹאֵר, הַמְדַבֵּר, but הַבְּרָכָה, הַבְּתוּלָה.

3. Before gutturals, which cannot receive Daghesh-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הַחֹשֶׁב, הַהוּא, הַחֹשֶׁב, הַחֹשֶׁב, הַחֹשֶׁב, הַחֹשֶׁב but הַחֹשֶׁב, הַחֹשֶׁב.

a. The nouns אֶרֶץ *earth*, הַר *mountain*, and עַם *people* on receiving the article lengthen their vowels to אֶרֶץ, הַר, and עַם.

4. Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ה and ע only takes place, when the article stands upon the second syllable before the accent, הַחֵג, הַחֵלֶם, הַהָרִים, הַהָרִים, but הָהָר, הָעָם.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, הַנֵּלְךָ *we shall go*, הַיֵּלְךָ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הַיִּדְעֶתֶם *do ye know?* הַיֵּלְכֶּךָ *shall I go?* Before gutturals with Kamets it is changed to Seghol הַיְהִיָּה *it was*, הַיְהִיָּהָ *was it?*

EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, *a*, הַיִּדְעֶתֶם not הַיִּדְעֶתֶם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֵצָם bone; לֶחֶם bread; נֶבֶלָה corpse; רָקִיעַ firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זֶרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָהָר river; אֲרֶץ¹ earth; עָם people; חַי or הַי living; דְּבָרִים words; כַּתְּפוֹת shoulders.

¹ See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אֲמַז, אֲנֹכִי, תְּבוּאָה, שִׁמְרֹן, קִלְוֹ, בֶּן, אִם, עוֹד, זֹאת, עֵרֶךְ, חֹזֶק, לְמַעַנְהָ, טוֹב, אֲמַלֵּם, פְּתִירָה, אֵל, לְאֵל, שְׂכַחְתָּם, תִּמְרוּ, בְּאֵתְךָ, אֲתָה, תִּשְׁפֹּט, תַּחַת, מְכַבֵּד, חֹקֵר, רְאִיתָ, רְאִיתָם, מְכַסֶּה, אֲדָרֶשׁ, בְּעַד, מִיֵּשֶׁט, גַּם, רַב.

¹ Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions.*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרֵאשִׁית, כָּכֹל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרֵקִיעַ for בְּרֵקִיעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, כְּאֵרִי, לְאֵכֹל, בְּהֵרִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, כְּזֹאת, לְלִפְשׁ; before the article its ה is rejected and the vowel given to the preposition כְּדִבָּר for כְּהִדְבָּר, לְאֶרֶץ for לְהֶאֱרָץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנָי, לְאֲדֹנָיָהּ, לְאֱלֹהִים for לְאֱלֹהִים the Seghol lengthened to Tsere in the simple syllable; also in the inf. const. אֲמַר *to say* after ל, לְאֲמַר but לְאֲמַר, לְאֲמַר.

2. The preposition מִן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghest-forte in the next letter, מִמֶּנּוּ for מִן מֶנּוּ. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִמֶּנּוּ for מִן מֶנּוּ, but מִמֶּנּוּ, מִמֶּנּוּ.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, בְּיְהוָה, לְיְהוָה, מִיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְחֵשֶׁךְ, וְהֶאֱרָץ. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek וּבִין, וּכְתָב; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיְהִי; before a guttural with

compound Sh'va it receives the corresponding short vowel , גַּאֲלִי , גַּעֲזוּהוּ , גַּהֲלִי ; before monosyllables and disyllables accented on the penult it frequently receives a pretonic Kamets גַּבְהוּ , גַּרְע .

VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. <i>man</i>	כְּ prep. <i>according to, as, like.</i>
אוֹר n. m. <i>light</i>	כּוֹכָבִים n. m. pl. <i>stars</i>
בְּ prep. <i>in</i>	לְ prep. <i>to, for</i>
בְּהֵמָה n. f. <i>beast, cattle</i>	לֹא adv. <i>not</i>
בַּיִת n. m. <i>house</i>	לֶחֶם n. m. f. <i>bread</i>
בֹּקֶר n. m. <i>morning</i>	לַיְלָה n. m. <i>night</i>
בָּשָׂר n. m. <i>flesh</i>	מִן prep. <i>from</i>
וְ conj. <i>and</i>	עַד prep. <i>unto, until</i>
חֹשֶׁךְ n. m. <i>darkness</i>	עָרֶב n. m. f. <i>evening</i>
יוֹם n. m. <i>day</i>	שָׂדֵה n. m. <i>field</i>
יָם n. m. <i>sea</i>	שָׁמַיִם n. m. pl. <i>heaven</i>
יָרֵחַ n. m. <i>moon</i>	שֶׁשׁ n. m. f. <i>sun.</i>

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

§ 29. *Personal Pronouns.*

1. The personal pronouns are the following, viz. :

SINGULAR.

- | | | |
|----|----------|-----------------------------------|
| 1. | <i>I</i> | אֲנִי ānōkhi', אַנִּי 'anī |
| 3. | { | <i>Thou m.</i> אַתָּה attā' |
| | | <i>Thou f.</i> אַתְּ (אַתִּי) att |

3	{	<i>He</i>	הוא hū
		<i>She</i>	היא (היא) hī

PLURAL.

1.	<i>We</i>	אֲנַחְנוּ 'nahh'nū,	נַחְנוּ nahh'nū,	אָנוּ 'nū
2.	{	<i>Ye m.</i>	אַתֶּם attem'	
		<i>Ye f.</i>	אַתֶּן attēn',	אַתֶּנָּה attē'nā
3.	{	<i>They m.</i>	הֵם hēm,	הֵמָּה hēm'mā
		<i>They f.</i>	הֵן hēn,	הֵנָּה hēn'nā

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.	
1. <i>Com.</i>	י נִי	נוּ	
2. {	<i>Masc.</i>	הּ	כֶּם
	<i>Fem.</i>	הָ	כֶּן
3. {	<i>Masc.</i>	הוּ	ם הֶם
	<i>Fem.</i>	הִי	ן הֵן

3. In the first person singular י is used with nouns, and נִי with verbs. The third plural forms הֶם, הֵן are used with plural nouns; ם, ן with verbs and singular nouns. The suffixes כֶּם, כֶּן, הֶם, הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV. ; כ is prolonged by the syllable מוּ and מֵן becomes before light suffixes מִמֶּן or מִמָּי. The suffix הוּ preceded by ׀ is contracted to ו e. g. בוּ for בְּהוּ, לוּ for לְהוּ; הִי preceded by ׀ is shortened to הִי, e. g. בְּהִי for בְּהִי and in like manner with the pause accent בְּהִי, 2 masc. sing. for בְּהִי.

VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עֲלָם n. m. *eternity*עִם prep. *with*עִמָּי or עִמִּי *with me*עַתָּה adv. *now*תַּחַת prep. *under, instead of.*§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

*Masc. Fem.**Common.*SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה אֵלֶּה *these*

The poetic form הוּ is used both as a demonstrative and a relative.

2. The personal pronoun of the third person הוּא is also employed as a remote demonstrative *that*.

3. The relative pronoun is אֲשֶׁר *who, which*, sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמֵי *who his day* i. e. *whose day* לוֹ—אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antedecent understood; thus, לְאֲשֶׁר means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by שָׁם *there*,

e. g. אָפּ—אָפּער *where*, אָפּער—אָפּער *whither*, אָפּער—אָפּער *whence*.

4. The interrogative and indefinite pronouns are מי *who?* or *whoever* and מה *what?* or *whatever*. The vowel of מה varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. מַה־ for מה־ *what is this?*

5. Another interrogative is formed by prefixing the particle אי to the pronoun זֶה, זֹאת, thus אי־זֶה *which?* or *what?* אי־זֹאת *for what? why?* אי־מִזֶּה *from what place? whence?*

VOCABULARY 3.

כל n. m. <i>whole, all, every</i>	מָקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קִדְשׁ n. m. <i>holiness, a holy place or thing.</i>
מֵעַל adv. <i>above</i>	

VERBS.

§ 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz. :

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called Kal *light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from פָּעַל *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpael, or the Hithpael passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

§ 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

PRETERITE.

SING. 3 masc.	קָטַל	kātal'	he killed, did kill or has killed.
3 fem.	קָטְלָהּ	kāt'lā'	she killed.
2 masc.	קָטַלְתָּ	kātal'tā	thou (m.) killedst.
3 fem.	קָטַלְתְּ	kātalt'	thou (f.) killedst.
1 com.	קָטַלְתִּי	kātal'tī	I killed.
PLUR. 3 com.	קָטְלוּ	kāt'lū	they killed.
2 masc.	קָטַלְתֶּם	k'taltem'	ye (m.) killed.
2 fem.	קָטַלְתֶּן	k'talten'	ye (f.) killed.
1 com.	קָטַלְנוּ	kātal'nū	we killed.
INFINITIVE absolute	קָטוּל	kātōl'	construct קָטַל k'tōl to kill.

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tserē as in קָבַד *to be heavy*, or Hholem as in שָׁכַל *to be bereaved*.

KAL PRETERITE with ē.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָבַד		קָבְדָהּ	קָבְדְתָּ	קָבְדְתְּ	קָבְדְתִי
PLUR.		קָבְדוּ		קָבְדְתֶם	קָבְדְתֶן	קָבְדְנוּ
INFINITIVE absolute		קָבוּד		קָבְד		קָבְד
				construct		קָבְד

KAL PRETERITE with ō.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכְלָהּ	שָׁכְלְתָּ	שָׁכְלְתְּ	שָׁכְלְתִי
PLUR.		שָׁכְלוּ		שָׁכְלְתֶם	שָׁכְלְתֶן	שָׁכְלְנוּ
INFINITIVE absolute		שָׁכוּל		שָׁכַל		שָׁכַל
				construct		שָׁכַל

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus ָ in קָטַלְתָּ is from אַתָּה 2 masc. sing., ָ in קָטַלְתְּ from אַתְּ 2 fem. sing., ָם and ָן from the 2 plur. אַתֶּם and אַתֶּן ; ִי in קָטַלְתִּי is by euphonic change for ִי from אֲנִי 1 pers. sing., ִי in $\text{קָטַלְתֶּי$ from אַנְיִי 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition קָטַל is accordingly used for the 3 masc. sing.; ָה in קָטַלְתְּה being the sign of the feminine and so used also in nouns and adjectives, and ִי in קָטַלְתֶּי the sign of the plural.

VOCABULARY 4.

גָּדַל v. (fut. a) <i>to be great</i>	מְאֹד adv. <i>very</i>
דָּבַק v. (fut. a) <i>to cleave, adhere</i>	מִצְוָה n. f. <i>commandment</i>
דֶּלֶת n. f. <i>door</i>	מָשַׁל v. <i>to rule</i>
הַדָּר n. m. <i>majesty</i>	נָתַן v. <i>to give</i>
הוֹד n. m. <i>splendor</i>	סָגַר v. <i>to shut</i>
יָצַק v. <i>to pour</i>	צְדָקָה n. m. <i>righteousness</i>
כִּי conj. <i>for, because, that</i>	שָׁבַת v. <i>to rest, cease, keep</i>
כֵּלִים n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
לָבַשׁ or לְבַשׁ v. (fut. a) <i>to</i>	שָׁבַת n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	שָׁכַן v. <i>to dwell</i>
<i>with</i>	שָׁמַר v. <i>to keep, observe.</i>

־ is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing נִ ; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְתֶּיךָ
INFINITIVE <i>absolute</i>	הִקְטִיל , <i>construct</i> הִקְטִיל .					

PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קִטַּל		קִטְלָה	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתִּי
PLUR.		קִטְלוּ		קִטַּלְתֶּם	קִטַּלְתֶּן	קִטַּלְתֶּיךָ
INFINITIVE <i>absolute</i>	קִטַּל , <i>construct</i> קִטַּל .					

PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קִטַּל		קִטְלָה	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתִּי
PLUR.		קִטְלוּ		קִטַּלְתֶּם	קִטַּלְתֶּן	קִטַּלְתֶּיךָ
INFINITIVE <i>absolute</i>	קִטַּל , <i>construct</i> קִטַּל .					

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. <i>Eleazar</i>	סָגַר v. N. Pu. <i>to be shut</i>
אֲרוֹן n. m. f. <i>ark</i>	קָבַץ v. P. <i>to gather</i> ; N. <i>to be gathered</i>
בָּדַל v. N. <i>to be separated, divided</i>	קָדַשׁ v. P. H. <i>to sanctify, consecrate</i> ; N. Pu. <i>to be sanctified</i>
יָדַע v. K. <i>to know</i>	שָׁבַע v. N. <i>to swear</i>
כָּבַשׁ v. K. P. <i>to subdue</i> ; N. <i>to be subdued</i>	שָׂבַע v. P. <i>to bereave</i>
לִפְנֵי <i>before</i>	שָׁבַח v. P. H. <i>to cause to dwell</i>
לָקַח v. K. <i>to take</i>	שָׂמֶן n. m. <i>oil.</i>
מָשַׁח v. K. <i>to anoint</i>	
מִשְׁכָּן n. m. <i>tabernacle, dwell- ing</i>	

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing הה to the construct infinitive of the Piel.

HIPHIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָה	הִקְטִילְתָּ	הִקְטִילְתְּ	הִקְטִילְתִּי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HOPIHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטַל		הִקְטַלָּה	הִקְטַלְתָּ	הִקְטַלְתְּ	הִקְטַלְתִּי
PLUR.		הִקְטַלוּ		הִקְטַלְתֶּם	הִקְטַלְתֶּן	הִקְטַלְנוּ
INFINITIVE	<i>absolute</i> הִקְטַל, <i>construct</i> הִקְטַל.					

HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטַּל		הִתְקַטַּלָּה	הִתְקַטַּלְתָּ	הִתְקַטַּלְתְּ	הִתְקַטַּלְתִּי
PLUR.		הִתְקַטַּלוּ		הִתְקַטַּלְתֶּם	הִתְקַטַּלְתֶּן	הִתְקַטַּלְנוּ
INFINITIVE	<i>absolute</i> הִתְקַטַּל, <i>construct</i> הִתְקַטַּל.					

VOCABULARY 6.

בָּדַל v. H. <i>to separate</i>	מְלָאכָה n. f. <i>work</i>
גוֹיִם n. m. pl. <i>nations</i>	מְלָךְ v. Ho. <i>to be caused to reign, to be made king</i>
גַּם conj. <i>also</i>	מֶלֶךְ n. m. <i>king</i>
דָּוִד n. m. <i>David</i>	מְלָכּוּת n. f. <i>kingdom</i>
חַיָּה n. f. <i>animal, wild beast</i>	מְעַט n. a <i>little</i> ¹
פָּרַח v. H. <i>to cut off</i> ; Ho. <i>to be cut off</i>	

¹ מְעַט is a noun meaning *a little thing* or *a small quantity* of any thing, but not

מַעֲט v. H. <i>to make small</i> or	שָׁבַח v. H. <i>to cause to rest,</i> <i>few</i>	or	שָׁבַח v. H. <i>to cause to rest,</i> <i>or cease</i>
קָדַשׁ v. Hith. <i>to sanctify</i> or	שָׂחַח v. H. <i>to destroy</i> <i>purify one's self</i>		
קָרַב v. H. <i>to bring near, offer</i>	שָׁלַח v. P. H. <i>to send.</i>		

§ 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

FUTURE.

SING.	3 masc.	יִקְטֹל	yiktōl'	<i>he shall or will kill</i>
	3 fem.	תִּקְטֹל	tiktōl'	<i>she will kill</i>
	2 masc.	תִּקְטֹל	tiktōl'	<i>thou (m.) wilt kill</i>
	2 fem.	תִּקְטְלִי	tikt'li'	<i>thou (f.) wilt kill</i>
	1 com.	אֶקְטֹל	ektōl'	<i>I shall kill</i>
PLUR.	3 masc.	יִקְטְלוּ	yikt'lū'	<i>they (m.) will kill</i>
	3 fem.	תִּקְטְלנה	tiktōl'nā	<i>they (f.) will kill</i>
	2 masc.	תִּקְטְלוּ	tikt'lū'	<i>ye (m.) will kill</i>
	2 fem.	תִּקְטְלנה	tiktōl'nā	<i>ye (f.) will kill</i>
	1 com.	נִקְטֹל	niktōl'	<i>we shall kill.</i>

IMPERATIVE.

SING.	2 masc.	קְטֹל	k'tōl'	<i>kill thou (m.)</i>
	2 fem.	קְטְלִי	kit'li'	<i>kill thou (f.)</i>
PLUR.	2 masc.	קְטְלוּ	kit'lū'	<i>kill ye (m.)</i>
	2 fem.	קְטְלנה	k'tōl'nā	<i>kill ye (f.)</i>

little or *small* as an adjective. Thus we may say מֵיִם מְעֻטִּים *a little water*, מֵיִם מְעֻטִּים *a little bread*; but מְעֻטִּים could not be used in such phrases as *a little house*, *a little door*. A different word would be required in the latter case.

PARTICIPLES.

SINGULAR.		<i>Active.</i>		PLURAL.		
<i>masc.</i>	<i>fem.</i>			<i>masc.</i>	<i>fem.</i>	
קָטֵל	קָטְלָה	OR	קָטְלַת	קָטְלִים	קָטְלוֹת	<i>killing</i>
kōtēl'	kōt'lā'		kōte'leth	kōt'lim'	kōt'lōth'	

Passive.

קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātūl'	k'tulā'	k'tūlim'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tserē or Hholem in the preterite, thus יִשְׁפֹּל, יִקְבֹּד.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִקְבֹּד	תִּקְבֹּד	תִּקְבֹּד	תִּקְבְּדִי	אִקְבֹּד
PLUR.	יִקְבְּדוּ	תִּקְבְּדנה	תִּקְבְּדוּ	תִּקְבְּדנה	נִקְבֹּד

IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>		2 <i>masc.</i>	2 <i>fem.</i>
SING.	קְבֹד	קְבְּדִי.		קְבֹד	קְבְּדִי
			PLUR.	קְבְּדוּ	קְבְּדנה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקְטֹל is by euphonic change for ו from הוּא, and as in the preterite ו is appended as the sign of the plural וִיקְטְלוּ; ה of the 3 fem. תִּקְטֹל is the sign of the fem. (see above the fem. ending of the participle), and נה is appended in the plural תִּקְטְלנה from הנה. In the second person ת is from אַתָּה, the fem. taking י from אַתִּי, the masc. plur. ו as in the third person, and

the fem. נָה from אֲתָנָה. In the first person sing. אֶקְטֹל, א is from אָנִי; in the plur. נִקְטְלוּ, נ is from אֲנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלוֹת n. f. pl. <i>virgins</i>	עַתָּה n. m. f. <i>time</i>
דִּבֶּר v. P. <i>to speak</i>	פְּלִשְׁתִּים n. m. pl. <i>Philistines</i>
יוֹסֵף n. m. <i>Joseph</i>	צִיּוֹן n. f. <i>Zion</i>
כֵּן adv. <i>so</i>	שָׁנִי n. m. <i>crimson</i>
סֶלֶע n. m. <i>rock</i>	שַׁעַר n. m. f. <i>gate</i>

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הַקְטִיל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה.

NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטְלִי	תִּקְטְלוּ	תִּקְטְלִי	אֶקְטֹל
PLUR.	יִקְטְלוּ	תִּקְטְלֶנָּה	תִּקְטְלוּ	תִּקְטְלֶנָּה	נִקְטְלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הַקְטִיל	הַקְטִילִי	PLUR.	הַקְטִילוּ	הַקְטִילֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה	OR	מִקְטָל	מִקְטָלָה
PLUR.	מִקְטָלִים	מִקְטָלוֹת			

PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	אִקְטֹלוּ

IMPERATIVE.

	2 masc.	2 fem.	2 masc.	2 fem.
SING.	קְטֹל	קְטְלִי	PLUR.	קְטֹלוּ
				קְטֹלְנָה

PARTICIPLE.

	masc.	fem.	masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה	PLUR.	מִקְטֹלִים
				מִקְטֹלוֹת

PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹלְי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	אִקְטֹלוּ

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.	masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה or מִקְטֹלָת	PLUR.	מִקְטֹלִים
				מִקְטֹלוֹת

VOCABULARY 8.

אָמַר v. K. <i>to say</i>	כָּבַד v. P. <i>to honor</i> ; N. <i>to be honored</i>
בְּרִית n. f. <i>covenant</i>	כְּבוֹד n. m. <i>honor</i>
הִנֵּה int. <i>lo! behold!</i>	כֹּהֲנִים n. m. pl. <i>priests</i>
טוֹב adj. <i>good</i>	כָּרַת v. K. <i>to cut, make a co-</i>
יַעֲקֹב n. m. <i>Jacob</i>	venant
יְרִיחוֹ n. <i>Jericho</i>	

מָזַע v. K. *to withhold, keep back*

עֲדָה n. f. *company, assembly*

עַל-פְּנֵי *in the presence of*

עַם n. m. *people*

פֶּן conj. *lest, that not*

קָטַר v. H. *to burn incense*

רַע adj. *bad, evil*

שָׁחַח v. K. *to forget*

שָׁמַר v. N. *to keep one's self, take heed.*

§ 38. *Hiphil, Hophal, and Hithpael Futures, etc.*

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹיל	תִּקְטִיל	תִּקְטִיר	תִּקְטִילי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלנה	תִּקְטִילוּ	תִּקְטִלנה	נִקְטִיל

IMPERATIVE.

	2 masc.	2 fem.	PLUR.	2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטִילי		הִקְטִילוּ	הִקְטִלנה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילה	or מִקְטִילת	PLUR. מִקְטִילים	מִקְטִילות

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטֵל	תִּקְטְלִי	אִקְטַל
PLUR.	יִקְטְלוּ	תִּקְטַלנה	תִּקְטְלוּ	תִּקְטַלנה	נִקְטַל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטַל	מִקְטַלה	or מִקְטַלת	PLUR. מִקְטַלים	מִקְטַלות

HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְלוּ	תִּתְקַטְלִי	אֲתִתְקַטֵּל
PLUR.	יִתְקַטְלוּ	תִּתְקַטְלֶנָּה	תִּתְקַטְלוּ	תִּתְקַטְלֶנָּה	נִתְקַטֵּל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְלִי	PLUR.	הִתְקַטְלוּ	הִתְקַטְלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְלָה	OR	מִתְקַטְלָת	מִתְקַטְלוֹת
PLUR.	מִתְקַטְלִים				

VOCABULARY 9.

חֶסֶד n. m. <i>kindness, mercy</i>	מִלְךָ v. H. <i>to cause to reign</i>
יְשׁוּעָה n. m. <i>salvation</i>	צַעֲקָה n. f. <i>cry</i>
כֵּן adv. <i>thus</i>	שָׂכַל v. H. <i>to be wise, act wisely</i>
לְבַשׁ v. H. <i>to cause to put on, to clothe</i>	שִׂמְחָה n. f. <i>gladness</i>
מִטָּר v. H. <i>to cause to rain</i>	שִׂשׂוֹן n. m. <i>joy</i>
מִטָּר n. m. <i>rain</i>	שְׂאֵרִית n. f. <i>remnant.</i>

§ 39. *Peculiar Forms.*

1. When the last radical is נ or ת, it is united by Daghesh-forte with personal endings beginning with the same letter, e. g. הַשְּׂבִתִּי for הַשְּׂבִתְתִּי, הַשְּׂכַלְתִּי for הַשְּׂכַלְתְּתִי.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדְתָהּ, תִּתְבַּרְךָ.

3. Final ך is sometimes added to \bar{u} of the preterite, and to \bar{u} and \bar{i} of the future, e. g. תִּדְבְּרֶיךָ, תִּדְבְּרֶיךָ.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁבֵב, שָׁבֵל; and occasionally it takes a feminine ending דְּבַרְהָ for דְּבַר.

5. The Niphal absolute infinitive may be either נִקְטֵל or הִקְטֵל; קָטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, קָדַשׁ, דָּבַר instead of קָדַשׁ, דָּבַר; Pattahh also occurs in the Hithpael הִתְקַדְּשָׁה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbutz in the first syllable הִשָּׁבַח, בָּרַח.

8. Tav of the prefixed הָה in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, שׁ or שׁ; with צ the ה is transposed and in addition changed to ט; with ד, ט or ת, and occasionally with other letters, the ה is assimilated to the first radical and united with it by Daghes-forte, הִצְטַדַּק, הִסְתַּבֵּל, הִדְבִּיר.

§ 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel ה, is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִתְקַהּ *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the י. of the ultimate is changed to (.), תִּשְׁכַּל *thou mayest understand* or *understand thou*.

3. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמַע *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where י. remains or is restored אֲשַׁמְרֶה, אֲבַדְיָה. The Kal imperative with *ō* becomes קָטַל *kot'lā*; the Kal imperative with *ā* becomes כִּבְדָה *kibbl'dhā*.

§ 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghest-forte in the next letter, יִסְגֵר *he will shut*, וַיִּסְגֵר *and he shut*. If this be Yodh with Sh'va, Daghest is usually omitted, וַיִּקְרָא. Before א of the first person, which cannot receive Daghest, Pattahh is lengthened to Kamets, וַאֲדַבֵּר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, שָׁמַר *he has kept*, וַשָּׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשַׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	כְּתוּבָה n. f. <i>tunic</i>
אֵלַי prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַשָׁר n. m. <i>ashes</i>	מֹרְדֵכַי n. m. <i>Moraecar</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרֵד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near</i>
הִנֵּה adv. <i>hither</i>	אֶפְרוּחַי v. K. (fut. a) <i>to rend</i>
זָעַק v. K. (fut. a) <i>to cry</i>	רֹאשׁ n. m. <i>head</i>
זַעֲקָה n. f. <i>cry</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
חֶרֶב n. f. <i>sword</i>	שַׁק n. m. <i>sackcloth</i>
הָיָה v. K. <i>to be weary</i>	שָׁלַח v. K. (fut. a) <i>to send.</i>
יָד n. f. <i>hand</i>	
יָרַשׁ or יָרַשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

PRETERITE.

SING. 3 *fem.* הָ becomes הַ.

2 *masc.* תָּ sometimes becomes תַּ before יָ

2 *fem.* תָּ becomes תִּי.

PLUR. 2 *masc.* תָּם becomes תֵּי. The 2 *fem. plur.* does not occur with suffixes.

FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, הָ, כֶּם, and כֶּן a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghesh-forte with נ of the 1 pers. suffix and ו of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* הוּ, becomes וּ, יהוּ, becomes יוּ, יהוּ, becomes יוּ, יהוּ, becomes יוּ; in the *fem.* הָ, becomes הָ, הָ, becomes הָ, הָ, becomes הָ.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קָטַל assumes the following forms in combination with suffixes:—

SING.	1 com.	קָטַלְנִי	k'tāla'nī	<i>he killed me</i>
	2 masc.	קָטַלְךָ	k'tāl'khā'	<i>he killed thee (m.)</i>
	2 fem.	קָטַלְךָ	k'tālākh'	<i>he killed thee (f.)</i>
	3 masc.	קָטַלְהוּ	k'tālā'hū	} <i>he killed him</i>
		קָטַלוּ	k'tālō'	
	3 fem.	קָטַלְהָ	k'tālāh'	<i>he killed her</i>
PLUR.	1 com.	קָטַלְנוּ	k'tālā'nū	<i>he killed us</i>
	2 masc.	קָטַלְכֶם	k'tal'khem'	<i>he killed you (m.)</i>
	2 fem.	קָטַלְכֶן	k'tal'khen'	<i>he killed you (f.)</i>
	3 masc.	קָטַלְלָם	k'tālām'	<i>he killed them (m.)</i>
	3 fem.	קָטַלְלָן	k'tālān'	<i>he killed them (f.)</i>

7. Verbs having *e* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. קָטַלְנִי from קָטַל.

The remaining parts of the verb are sufficiently represented in Table VII.

VOCABULARY 11.

אָב n. m. <i>father</i>	הָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אִמָּה n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בַּת n. f. <i>daughter</i>	סָגַר v. P. <i>to shut up</i> ; H. <i>to cause to shut</i>
גָּדַל v. P. <i>to make great</i>	סָפַר v. P. <i>to recount, tell</i>
הִבִּיחַ v. H. <i>to overtake</i>	רָעָב n. m. <i>famine.</i>
דָּם n. m. <i>blood</i>	

VOCABULARY 12.

אֵיכָּכָה adv. <i>how</i>	לְפָנַי prep. <i>before, in the presence of</i>
אָדָם n. m. <i>man</i>	עוּל n. m. <i>suckling, babe</i>
אִשָּׁה n. f. <i>woman</i>	קָטַר v. P. <i>to crown</i>
בְּרָכָה n. f. <i>blessing</i>	קָשַׁט v. K. <i>to take off</i> clothes
דַּמָּשְׁקַי n. <i>Damascus</i>	צָרָה n. f. <i>trouble</i>
דֶּרֶךְ n. m. f. <i>way</i>	רַגְלַיִם n. f. du. <i>feet</i>
הִלְכָה v. K. <i>to go, walk</i>	רַחֲמִים adj. <i>merciful</i>
זָכַר v. K. <i>to remember</i>	שָׂלְמָה n. f. <i>garment</i>
חָלַץ v. P. <i>to deliver</i>	שָׁמַח v. H. <i>to rise early</i>
טָוַח v. P. <i>to soil, defile</i>	שָׁמַע v. K. <i>to hear</i>
מָשַׁל v. H. <i>to cause to rule</i>	תָּפַשׁ v. K. <i>to lay hold of, seize.</i>
נָא <i>pray, I pray thee</i>	

NOUNS.

§ 43. *Gender and Number.*

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in הַ, or תַּ.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ים in nouns of both genders.

3. The plural of masculine nouns ends in ים, or more rarely יך, and that of feminine nouns in ות.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take ות in the plural, some feminines take ים, and some of each gender take indifferently ים or ות.

§ 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

I. The feminine ending ת.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
מִצְרַיִם	<i>an Egyptian,</i>	מִצְרַיִת	שְׁנַיִם	<i>second,</i>	שְׁנַיִת
יְמִינִי	<i>right,</i>	יְמִינִית	שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית	מוֹצֵא	<i>finding,</i>	מוֹצֵאת

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *ē* or *ī* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>	<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבָּרַת	שֹׁכֵב	<i>lying</i>	שֹׁכֵבַת
מִשְׁלֹשׁ	<i>triple,</i>	מִשְׁלֹשַׁת	מִדְבָּר	<i>speaking</i>	מִדְבָּרַת
מִקְבָּץ	<i>gathered,</i>	מִקְבָּצַת	אֲדוּר	<i>large</i>	אֲדוּרַת
אֲדָמָדָם	<i>reddish,</i>	אֲדָמָדָמַת	שְׁלִיט	<i>imperious</i>	שְׁלִיטַת
שֹׁפֵף	<i>shedding,</i>	שֹׁפֵפַת	מִשְׁפִּיר	<i>prudent</i>	מִשְׁפִּירַת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֵעַ <i>friend</i> , fem.	מוֹדַעַת	נִשְׁמָע <i>heard</i> , fem.	נִשְׁמַעַת
שְׁמִיעַ <i>hearing</i> , fem.	שְׁמַעַת	מַגִּיעַ <i>touching</i> , fem.	מַגַּעַת

II. The feminine הַ, the plural ים. or ות, and the dual ים.

1. Kamets and Tsere are rejected from the penult, except from nouns in הַ.

גָּדוֹל <i>great</i> , fem.	גָּדוֹלָה	pl. גָּדוֹלִים	f. pl. גָּדוֹלוֹת
גְּבוּהָ <i>high</i> , fem.	גְּבוּהָה	pl. גְּבוּהִים	f. pl. גְּבוּהוֹת
כָּתוּב <i>written</i> , fem.	כָּתוּבָה	pl. כָּתוּבִים	f. pl. כָּתוּבוֹת
מְשִׁיב <i>restoring</i> , fem.	מְשִׁיבָה	pl. מְשִׁיבִים	f. pl. מְשִׁיבוֹת
אֲדוֹן <i>master</i> , pl.	אֲדוֹנִים	מְלִיצִין <i>interpreter</i> , pl.	מְלִיצִים
דָּבָר <i>word</i> , pl.	דְּבָרִים	לֵבָב <i>heart</i> , pl.	לְבָבוֹת
זִכְרוֹן <i>memorial</i> , pl.	זִכְרוֹנוֹת	עֵנָב <i>grape</i> , pl.	עֵנָבִים
כַּנֵּף <i>wing</i> , du.	כַּנְפַיִם	צִלְעֵי <i>rib</i> , pl.	צִלְעִים

2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ <i>going</i> , fem.	הֹלְכָה	pl. הֹלְכִים	f. pl. הֹלְכוֹת
שֹׁפֵךְ <i>shedding</i> , fem.	שֹׁפְכָה	pl. שֹׁפְכִים	f. pl. שֹׁפְכוֹת
שֹׁפֵט <i>judge</i> , pl.	שֹׁפְטִים	מִזְבֵּחַ <i>altar</i> , pl.	מִזְבְּחוֹת
כֹּהֵן <i>priest</i> , pl.	כֹּהֲנִים	מַקֵּל <i>rod</i> , pl.	מַקְלוֹת

but

מֵת <i>dead</i> , fem.	מֵתָה	pl. מֵתִים	f. pl. מֵתוֹת
שָׁלֵם <i>complete</i> , fem.	שָׁלְמָה	pl. שָׁלְמִים	f. pl. שָׁלְמוֹת
יָבֵשׁ <i>dry</i> , fem.	יָבֵשָׁה	pl. יָבֵשִׁים	f. pl. יָבֵשוֹת
עֵץ <i>tree</i> , pl.	עֵצִים	שֵׁם <i>ncma</i> , pl.	שְׁמוֹת
רֵגֵל <i>thigh</i> , du.	רֵגְלַיִם	כָּבֵד <i>heavy</i> , pl.	כְּבֵדִים

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long,

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רב	(from רָבַב) <i>much</i> ,	fem. רַבָּה	pl. רַבִּים	f. pl. רַבוֹת
תָּם	(from תָּמַם) <i>perfect</i> ,	fem. תַּמָּה	pl. תַּמִּים	f. pl. תַּמוֹת
קָטָן	<i>small</i> ,	fem. קַטְנָה	pl. קַטְנִים	f. pl. קַטְנוֹת
עֵמֶק	<i>deep</i> ,	fem. עַמְקָה	pl. עַמְקִים	f. pl. עַמְקוֹת
גַּן	(from גָּנַן) <i>garden</i> ,	pl. גַּנִּים	גַּנְוֵן <i>wheel</i> ,	pl. גַּנְוִיִּם
עֵז	(from עָיַז) <i>goat</i> ,	pl. עֵיזִים	חֲרִיל <i>bramble</i> ,	pl. חֲרָלִים
חֹק	(from חָקַק) <i>statute</i> ,	pl. חֻקִּים	לֵב (from לָבַב) <i>heart</i> ,	pl. לְבוֹת
אָף	(for אָנַף) <i>nose</i> ,	du. אַפִּים	שֵׁן (from שָׁנַן) <i>tooth</i> ,	pl. שֵׁנִים

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ	<i>king</i> ,	fem. מַלְכָּה	queen,	pl. מַלְכִּים	<i>kings</i>
סֹתֵר	<i>covert</i> ,	fem. סֹתְרָה		pl. סֹתְרִים	
עֵגֶל	<i>calf</i> ,	fem. עֵגְלָה		pl. עֵגְלִים	
אָמַר	<i>saying</i> ,	fem. אַמְרָה or אָמְרָה		pl. אַמְרִים	
עֲצָם	<i>strength</i> ,	fem. עַצְמָה		pl. עַצְמִים	
בָּעַל	<i>lord</i> ,	fem. בַּעְלָה	<i>lady</i> ,	pl. בַּעְלִים	<i>lords</i>
רֶגֶל	<i>foot</i> ,	du. רַגְלִים	אָזֶן <i>ear</i> ,	du. אַזְנִים	
בִּרְךָ	<i>knee</i> ,	du. בְּרָכִים	קֶרֶן <i>horn</i> ,	du. קַרְנִים or קַרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מוֹת	<i>death</i> ,	pl. מוֹתִים	זֵיתֹן <i>olive tree</i> ,	pl. זֵיתָיִם
אִיָּן	<i>iniquity</i> ,	pl. אִיָּוִם	עֵינַיִן <i>eye</i> ,	du. עֵינָיִם

4. In a simple ultimate

(1) הַ is rejected.

רָפָה	<i>fair,</i>	fem.	רָפָה	pl.	רָפִים	f. pl.	רָפוֹת
עָשָׂה	<i>doing,</i>	fem.	עָשָׂה	pl.	עָשִׂים	f. pl.	עָשׂוֹת
מַעֲשֵׂה	<i>work,</i>	pl.	מַעֲשִׂים		קָנָה	pl.	קָנִים
מַרְאֵה	<i>appearance,</i>	pl.	מַרְאִים		שָׂדֵה	pl.	שָׂדוֹת
מַחֲנֵה	<i>camp,</i>	du.	מַחֲנִים		הִזָּה	pl.	הִזִּים

(2) י becomes יָהּ, יִים, or יִם, יוֹת.

טָרִי	<i>fresh,</i>	fem.	טָרִיָּה	pl.	טָרִיִּים	f. pl.	טָרִיּוֹת
עָנִי	<i>afflicted,</i>	fem.	עָנִיָּה	pl.	עָנִיִּים	f. pl.	עָנִיּוֹת
עִבְרִי	<i>Hebrew,</i>	fem.	עִבְרִיָּה	pl.	עִבְרִיִּים or עִבְרִיִּים	f. pl.	עִבְרִיּוֹת
אִי	<i>island,</i>	pl.	אִיִּים		פְּלִשְׁתִּי	pl.	פְּלִשְׁתִּים

§ 45. In Feminine Nouns.

1. Feminine nouns in הַ of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen,</i>	pl.	מַלְכוֹת	יְשׁוּעָה	<i>salvation,</i>	pl.	יְשׁוּעוֹת
סְתָרָה	<i>covert,</i>	pl.	סְתָרוֹת	בְּרָכָה	<i>blessing,</i>	pl.	בְּרָכוֹת
הַרְפָּה	<i>reproach,</i>	pl.	הַרְפּוֹת	נִקְמָה	<i>vengeance,</i>	pl.	נִקְמוֹת
אִמְרָה	<i>saying,</i>	pl.	אִמְרוֹת	עֲצָה	<i>counsel,</i>	pl.	עֲצוֹת
הַרְפָּה	<i>desert,</i>	pl.	הַרְבּוֹת	גִּנְזָה	<i>garden,</i>	pl.	גִּנּוֹת
בַּעֲלָה	<i>lady,</i>	pl.	בַּעֲלוֹת	אֲנִיָּה	<i>ship,</i>	pl.	אֲנִיּוֹת

2. Feminine nouns in תַּ (or תְּ) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if ת had not been appended, § 44. I. 2. Nouns in ית take יוֹת and nouns in ית take יוֹת.

מִשְׁמֶרֶת	(from	מִשְׁמֵר	<i>observance</i> ,	pl.	מִשְׁמֶרֶת
מִצְּלָת	(from	מִצְּלָל	<i>knife</i> ,	pl.	מִצְּלָלוֹת
אֲדָמָה	(from	אֲדָמָה	<i>reddish</i> ,	pl.	אֲדָמָה
מִיִּיקָה	(from	מִיִּיק	<i>nurse</i> ,	pl.	מִיִּיקוֹת
טִבְעָה	(from	טִבַּע	<i>ring</i> ,	pl.	טִבְעוֹת
נִגְעָה	(from	נִגַּע	<i>touching</i> ,	pl.	נִגְעוֹת
יוֹזֵקָה	(from	יוֹזֵק	<i>sucker</i> ,	pl.	יוֹזֵקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גִּלְגָּלֶת	<i>skull</i> ,	גִּלְגָּלוֹת	מוֹאָבִית	<i>Moabitess</i> ,	מוֹאָבִיּוֹת
כְּתוֹנֶת	<i>tunic</i> ,	כְּתוֹנֹת	מִצְרַיִת	<i>Egyptian woman</i> ,	מִצְרַיִיּוֹת
שִׁבְלֶת	<i>ear of corn</i> ,	שִׁבְלִים	מַלְכוּת	<i>kingdom</i> ,	מַלְכוּיּוֹת

3. Before the dual ending ה, becomes ת; and nouns in ת follow the rule of other Segholates, § 44. II. 3.

יֶרֶכָה	<i>thigh</i> ,	du.	יֶרְכָתַיִם	דֶּלֶת	<i>folding-door</i> ,	du.	דְּלָתַיִם
שׂוֹפָה	<i>lip</i> ,	du.	שְׂפָתַיִם	עֲצָלָה	<i>sloth</i> ,	du.	עֲצָלָתַיִם
שָׁנָה	<i>year</i> ,	du.	שְׁנָתַיִם	נְחֹשֶׁת	<i>brass</i> ,	du.	נְחֹשֶׁתַיִם

VOCABULARY 13.

אֶבֶן	n. m. f. <i>a stone</i>	מָלַךְ	v. K. <i>to reign</i>
אֶדוֹם	n. m. <i>Edom</i>	עֵי	n. (with art.) <i>Ai</i>
בְּאֵר	n. f. <i>a well</i>	עִיר	n. f. <i>city</i>
גִּבְעוֹן	n. <i>Gibeon</i>	רַב	adj. (רַבָּה) <i>much, many</i>
גָּדוֹל	adj. <i>great, large</i>	רָעָה	n. f. <i>evil</i>
גּוֹי	n. m. <i>nation</i>	שָׁלַךְ	v. H. <i>to cast</i>
חָדָשׁ	adj. <i>new</i>	תְּאֵנָה	n. f. (תְּאֵנִים) <i>fig-tree, fig.</i>
לָכַד	v. K. <i>to capture</i>		

§ 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דְּבַר word is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ the word of the king, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. Its Formation.

The following changes occur in the formation of the construct:

1. The feminine הַ becomes הַ; the dual ים and the plural ים become י .

גַּן garden,	const.	גַּנְתְּ	חֻקִּים statutes,	const.	חֻקֵי
מַלְכָּה queen,	const.	מַלְכֹת	שֹׁפְטִים judges,	const.	שֹׁפְטֵי
עֵגְלָה calf,	const.	עֵגְלֹת	רַגְלִים feet,	const.	רַגְלָי
בַּעֲלָה lady,	const.	בַּעֲלֹת	אָזְנוֹת ears,	const.	אָזְנַי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

absol.		const.	absol.		const.
דָּג	fish,	דָּג	זָקֵן	old,	זָקֵן
כּוֹכַב	star,	כּוֹכַב	חֵצֵר	court,	חֵצֵר
מִקְדָּשׁ	sanctuary,	מִקְדָּשׁ	כָּבֵד	heavy,	כָּבֵד or כְּבֵד

3. Medial ו commonly quiesces in Hholem and י in Tsere; final י becomes י .

מָוֶת death,	const.	מוֹת	גֵּיא valley,	const.	גֵּיא
בְּתֵּן midst,	const.	תּוֹן	בֵּית house,	const.	בֵּית
קִישׁוֹת cups,	const.	קִישׁוֹת	עֵינֹת fountains,	const.	עֵינֹת
but עוֹן iniquity,	const.	עוֹן	חַי life,	const.	חַי

4. In a simple ultimate ה, becomes ה..; other vowels remain unchanged.

שׁוֹה	<i>sheep,</i>	const.	שׁוֹה	מוֹצֵא	<i>going forth,</i>	const.	מוֹצֵא
רֹעֵה	<i>shepherd,</i>	const.	רֹעֵה	אֹבֵד	<i>host,</i>	const.	אֹבֵד
מִקְנֵה	<i>cattle,</i>	const.	מִקְנֵה	יֹרֵא	<i>fearing,</i>	const.	יֹרֵא
מַעֲשֵׂה	<i>work,</i>	const.	מַעֲשֵׂה	פְּרִי	<i>fruit,</i>	const.	פְּרִי

5. Kamets and Tseré are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
אֲדוֹן	<i>master,</i>	אֲדוֹן	בְּרָכָה	<i>blessing,</i>	בְּרָכָת
זְכוֹרֹן	<i>memorial,</i>	זְכוֹרֹן	נִקְמָה	<i>vengeance,</i>	נִקְמָת
דְּבָר	<i>word,</i>	דְּבָר	שִׁפְתָיִם	<i>lips,</i>	שִׁפְתָי
עָנָן	<i>cloud,</i>	עָנָן	מְלָכִים	<i>kings,</i>	מְלָכִי
קָנָה	<i>reed,</i>	קָנָה	הַרְפּוֹת	<i>reproaches,</i>	הַרְפּוֹת
מַלְיָץ	<i>interpreter,</i>	מַלְיָץ	גְּרָנוֹת	<i>threshing floors,</i>	גְּרָנוֹת
לֵבָב	<i>heart,</i>	לֵבָב	בְּהֵמוֹת	<i>beasts,</i>	בְּהֵמוֹת

See Table XVII. Declension of Nouns.

VOCABULARY 14.

אֲמָנָה	n. <i>Amanah</i>	עָפָר	n. m. (וֹת) <i>dust</i>
הֵן	int. <i>lo! behold!</i>	עֵשָׂו	n. m. <i>Esau</i>
טָהָר	v. K. <i>to be clean, pure</i>	פַּרְפָּר	n. <i>Pharpar</i>
כַּנָּף	n. f. <i>wing</i>	קוֹל	n. m. (וֹת) <i>voice, sound</i>
כְּרוּב	n. m. <i>cherub</i>	קָטָן, קְטָן	adj. (קִטְוָה) <i>little,</i>
מָכַר	v. K. <i>to sell</i>		<i>small</i>
נָהָר	n. m. (ים and וֹת) <i>river</i>		

§ 48. *Paragogic Vowels.*

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שָׁמַיְמָה *heavenward*.

2. Paragogic י . , ו , or ה , are in poetic or archaic forms sometimes appended to nouns without affecting the sense, e. g. בְּנֵי , Gen. xlix. 11 for בָּן , Gen. i. 24 for חַיִּת , וְשׁוֹלֵטָה Ps. iii. 3 for יְשׁוּעָה .

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י .. of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם , כֶּן , הֶם , הֵן),

Nouns of both genders and of all numbers take the form of the construct.

			<i>suffix.</i>	
דְּבָר	<i>word,</i>	const. דְּבַר	דְּבָרְכֶם	<i>your word</i>
דְּבָרִים	<i>words,</i>	const. דְּבָרַי	דְּבָרֵיכֶם	<i>your words</i>
שִׁפְתַּיִם	<i>lips,</i>	const. שִׁפְתָּי	שִׁפְתֵיכֶם	<i>your lips</i>
שִׁפְתוֹת	<i>lips,</i>	const. שִׁפְתוֹת	שִׁפְתוֹתֵיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרַכַּת	בְּרַכַּתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	בְּרָכוֹתֵיכֶם	<i>your blessings.</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ה_ is changed to הַ .

מַלְכָּה	<i>queen,</i>	const. מַלְכַת	suf. מַלְכָּתִי	<i>my queen</i>
מַלְכוֹת	<i>queens,</i>	const. מַלְכוֹת	suf. מַלְכָּתִי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרַכַּת	suf. בְּרַכָּתִי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרַכָּתִי	<i>my blessings.</i>

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plura. termination.

	<i>plur.</i>	<i>suf.</i>				
לֵב	heart,	לְבָבִים	לְבָבִי *	my heart,	לְבָבַי	my hearts
דָּבָר	word,	דְּבָרִים	דְּבָרִי	my word,	דְּבָרַי	my words
שֹׁפֵט	judge,	שֹׁפְטִים	שֹׁפְטִי	my judge,	שֹׁפְטַי	my judges
מֶלֶךְ	king,	מְלָכִים			מְלָכַי	my kings.

* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>				
יָדַי	hands,	יָדַי	my hands,	אָזְנוֹם	ears,	אָזְנַי	my ears
רַגְלָי	feet,	רַגְלַי	my feet,	שִׁפְתָּם	lips,	שִׁפְתַּי	my lips.

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>		<i>suf.</i>		<i>suf.</i>
מֶלֶךְ	king	מְלָכִי	my king,	מְלָכְךָ	your king
סֹתֵר	covert	סֹתְרִי	my covert,	סֹתְרְךָ	your covert
עֲצָם	strength	עֲצָמִי	my strength,	עֲצָמְךָ	your strength
פְּעַל	work	פְּעָלִי	my work,	פְּעָלְךָ	your work
מִשְׁמֶרֶת	observance	מִשְׁמֶרְתִּי	my observ.,	מִשְׁמֶרְתְּךָ	your observ.
כְּתוֹנֶת	tunic	כְּתוֹנְתִי	my tunic,	כְּתוֹנְתְּךָ	your tunic.

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>				
גַּן	garden	גַּנִּים	גַּנִּי	my garden,	גַּנְךָ	your garden
לֵב	heart	לְבָבִים	לְבָבִי	my heart,	לְבָבְךָ	your heart
אֹרְכָן	wheel	אֹרְכָנִים	אֹרְכָנִי	my wheel,	אֹרְכָנְךָ	your wheel
חֹק	statute	חֻקִּים	חֻקִּי	my statute, but	חֻקְךָ	your statute

3. Final הֿ is dropped.

רֹעֶה	<i>shepherd</i>	suf.	רֹעִי	<i>my shepherd,</i>	רֹעֶהְךָ	<i>thy shepherd</i>
מִקְנֵה	<i>cattle</i>	suf.	מִקְנֵי	<i>my cattle,</i>	מִקְנֵהְךָ	<i>thy cattle</i>
מִטָּה	<i>rod</i>	suf.	מִטֵּי	<i>my rod,</i>	מִטָּהְךָ	<i>thy rod</i>

VOCABULARY 15.

אַבֵּד	v. P.	<i>to destroy</i>	נָפַל	v. K.	<i>to fall, fail</i>
אַחַד	adj.	<i>one</i>	נַפְשׁ	n. m. f.	(וֹת) <i>soul, life</i>
אַחֵר	prep.	<i>after</i>	נִחַץ	v. P.	<i>to demolish</i>
אֵשׁ	n. m. f.	<i>fire</i>	עָבַד	v. K.	<i>to serve</i>
אַשְׁמֹרֶת	n. f.	(יָם, and וֹת) <i>pillar</i>	שָׂרַף	v. K.	<i>to burn</i>
דְּבַר	n. m.	<i>word</i>	שָׁבַר	v. P.	<i>to break in pieces</i>
זָרַע	n. m.	<i>seed</i>	שָׁם	adv.	<i>there</i>
לֵבָב	n. m.	(וֹת) <i>heart</i>	שֵׁם	n. m.	(וֹת) <i>name</i>
מַצֵּבָה	n. f.	<i>statue</i>			

§ 50. *Irregular Nouns.*

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ	<i>man</i>	plur.	אִנְשִׁים	rarely	אִישִׁים
אִשָּׁה	<i>woman, const.</i>	plur.	אִשָּׁוֹת		נָשִׁים
אִמָּה	<i>maid-servant</i>	plur.	אִמָּוֹת		
בֵּית	<i>house</i>	plur.	בָּתִּים		
בֵּן	<i>son</i>	plur.	בָּנִים		
בַּת	<i>daughter, suf.</i>	plur.	בָּנוֹת		
יוֹם	<i>day</i>	plur.	יָמִים	rarely	יָמוֹת
עִיר	<i>city</i>	plur.	עָרִים	once	עִירִים
רֹאשׁ	<i>head</i>	plur.	רִאשִׁים		

2. The nouns אָב *father*, אָח *brother*, and פֶּה *mouth* take the vowel י in the construct and before suffixes, e. g. const. אָבִי, suf. אָבִיךָ, אָבִיךָ.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb *פָּעַל* *to do*; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in פֶּלֶא, that is, as its first radical; and so with the rest.

§ 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghes forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

§ 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevalingly *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghes forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (אֵא) mode of inflexion.

VOCABULARY 16.

אָהַב or אָהֵב v. K. (fut. a) to love	הִפְתָּה v. K. to turn, N. to be turned
אִישׁ* n. m. a man, each	הִזְקָה v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, H. to cause to eat	מָן n. m. manna
אֵל n. m. God	עָבָד n. m. servant
אָמַן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֵּן n. m. (בְּנִים) son	עָצָם n. f. (יָם and יָה) bone
	קָלָה n. f. a curse.

* אִישׁ is the common word for an individual man; אָנוּשׁ is poetic; אָלָם is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Daghesh-forté is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutts to Hholem.

VOCABULARY 17.

בָּרַךְ	v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i>	בְּמַרְוֵל	n. m. <i>benefit</i>
גָּאָל	v. K. <i>to redeem</i> , P. <i>to defile</i>	בָּרַשׁ	v. P. <i>to drive out</i>
		בְּטָהַר	v. P. <i>to purify, cleanse</i> . N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

VOCABULARY 18.

אֲדוֹן	n. m. <i>lord, master</i>	זָרַע	v. K. <i>to sow</i>
אָז	adv. <i>then</i>	חֵלֵשׁ	adj. <i>deaf</i>
אָזן	n. f. <i>ear</i>	נָגַע	v. P. H. <i>to weary, cause to toil</i>
זֵיתָן	n. m. <i>olive-tree, olive</i>		

מַמְלָכָה n. f. *kingdom*
 מִנְעַע v. N. *to be withheld*
 עִוֵּר adj. *blind*
 עֵינַי n. f. *eye*
 עֵץ n. m. *tree*

פָּקַח v. N. *to be opened*, used
 specially of the eyes
 פָּתַח v. N. *to be opened*
 שָׁלַח v. K. *to send*
 שָׁמָּה adv. *thither*.

§ 56. *Pe Nun (פִּנְ) Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. In the Hophal Kamets-IIIhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת.

נָתַן assimilates its last as well as its first radical.

נָתַן has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחוּת n. f. *sister*
 דְּבַשׁ n. m. *honey*
 חַיִּים n. m. pl. *life*
 חֲצִי n. m. (חֲצִי) *half*
 לָמָּה, לְמָּה *for what? why?*
 מוֹסֵר n. m. *instruction*

מָוֶת n. m. *death*
 נִגַּד v. H. *to tell*, Ho. *to be told*
 נִגַּשׁ v. K. N. *to approach*
 קִטְוֶה n. f. *incense*
 רַחֲמִים n. m. pl. *mercies, com-
 passions.*

§ 57. *Ayin Doubled* (ע"ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סָבַב, סב for סָבַב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סָבַב, סָב; הָסָב, הָסָב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesh-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יָסָב becomes יָסָב or יָסָב, and יָמַר יָמַר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יָסָב, יָסָב; הָסָב, הָסָב (comp. קָטַל, קָטַל); in the Hiphil, הָסָב, הָסָב (comp. יָקַטַל, יָקַטַל).

4. Although the letter, into which the second and third radicals have been contracted, represents two con

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghesth-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *b*, רָבִי, רָבָה, רָבִי.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, רָבִי, רָבָה; רָבִי, רָבָה.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, רָבִי, רָבָה.

5. The Piel, Pual, and Hithpaël sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as סָכַךְ, סָכַךְ, סָכַךְ, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, סָכַךְ, סָכַךְ.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, רָבִי, רָבִי; רָבִי, רָבִי.

VOCABULARY 20.

אם conj. *if*

בַּעַל n. m. *Baal, lord*

אָרַר v. K. *to curse*; Ho. *to*

גָּלַל v. K. *to roll*

be cursed

דָּרַס v. H. *to crush, pulverize*

הָלַל v. H. *to begin*יְהוּדָה n. m. *Judah*יְהוּדִי n. m. *a Jew*מְעֵבָה n. f. *cave*סָבַב v. K. *surround*פֶּה n. m. (const. פִּי) *mouth*פְּלִיטָה n. m. pl. *face*.§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִבְשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבְשׁוּ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יִבְשׁוּ; in a few instances Hhirik is preserved by giving Dagshesh-forte to the second radical as in Pe Nun verbs, יִבְשׁוּ, יִבְשׁוּ.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, יִבְשׁוּ, יִבְשׁוּ; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, יִבְשׁוּ, יִבְשׁוּ.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Dagshesh inserted in the second radical, יִבְשׁוּ.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

הִלָּךְ follows the analogy of Pe Yodh verbs.

VOCABULARY 21.

אֹהֶל n. m. <i>tent</i>	יָדַע v. H. <i>to cause to know,</i> <i>let know</i>
אָהָב n. m. <i>Ahab</i>	
אֵיךְ adv. <i>where?</i>	יָרַשׁ v. H. <i>to drive out</i>
הִלָּךְ v. H. <i>to cause to go,</i> <i>lead</i>	כִּסֵּא n. m. (וֹת) <i>throne</i>
יָבֵשׁ v. K. <i>to be dry</i>	מִדְבָּר n. m. <i>wilderness</i>
	מִשְׁפָּט n. m. <i>judgment.</i>

§ 59. *Ayin Vav* (וֹ) and *Ayin Yodh* (יֹ) Verbs, see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָמוּ, where \bar{a} is in partial compensation for the contraction, מָה for מָוה. Active participle קָם for קָמוּ, מָה for מָוה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הִקָּים for הִקְוִים, יָקָם for יָקְוִים, הִקָּם for הִקְוִם, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel u or i , קָוּם, קָוִיב; יָקָוּם, יָקָוִיב, the prefix usually taking the simplest of the long vowels, \bar{a} ; u combined with a preceding or accompanying a forms \bar{o} , Kal abs. infin. קָוּם = $k\bar{a}u\bar{u}m$, Niphal נָקָוּם for נָקָוּם.

3. In the first and second persons of the Niphal and Hiphil preterites, \bar{o} (וֹ) is inserted before the affixed terminations, and sometimes \check{e} (יֵ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted *י* receives the accent, the preceding *י* is for euphony changed to *י*.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *ī*, קָשַׁב, קָשַׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, קָשַׁב, קָשַׁב.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as *י*, e. g. עָיַד, or as *י*, e. g. קָיַם.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קָיַיַם, Pu. קָיַיַם, Hith. הִתְקַיַיַם.

(3) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלְכָל, Pu. כָּלְכָל.

VOCABULARY 22.

אָרְצָה n. f. <i>ground, land</i>	נָעַר n. m. <i>young man</i>
אֵינָן adv. <i>where? only after</i>	קָבַר v. K. <i>to bury</i> ; N. <i>to be buried</i>
מֵאֵן, מֵאֵינָן <i>whence?</i>	
אָנָּה adv. <i>whither?</i>	קָדְמָה n. f. <i>former state</i>
בּוֹא v. K. (fut. קָבוֹא) <i>to come</i> ;	קוּם v. K. <i>to arise</i>
H. <i>to cause to come, bring</i>	רִיב v. K. <i>to contend</i>
הֵלֵךְ Hith. <i>to go for one's self, go about</i>	שׁוּב v. K. <i>to return</i> ; II. <i>to cause to return, bring back</i>
לִינָן v. K. <i>to lodge</i>	
מוֹת v. K. <i>to die</i> ; H. <i>to put to death</i>	שִׁפְחָה n. f. <i>handmaid.</i>

§ 60. *Lamedh Aleph (ל"א) Verbs, see Table XV.*

1. Aleph, as the third radical of verbs, retains its con

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where *א* as a guttural requires *a*, *אֶמְצֵא* for *אִמְצֵא*.

3. Before syllabic affixes *א* quiesces in Kamets in the Kal preterite *מִצֵּאתָ*, except in those words which have Tsere as their proper vowel, *יָרֵאתָ*. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

VOCABULARY 23.

אור n. <i>Ur</i>	מִצֵּא v. K. <i>to find</i>
בָּרָא v. K. <i>to create</i>	מָרָא n. f. <i>Mara (bitter)</i>
טָהוֹר adj. <i>clean, pure</i>	נַעֲמִי n. f. <i>Naomi (sweet)</i>
יָצָא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עֲלִי n. m. <i>Eli</i>
כַּשְׁדִּים n. m. pl. <i>Chaldees</i>	קָרָא v. K. <i>to call</i>
לֵב n. m. (לְבוֹת) <i>heart</i>	רְהֻטִים n. m. pl. <i>troughs</i>
מָלָא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רָץ v. K. <i>to run</i>
	שָׁכַב v. K. <i>to lie down</i>
	שָׁמַיְאֵל n. m. <i>Samuel</i>

§ 61. *Lamedh He* (לֵה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle *גָּלוּי*; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in הָ.

The futures and participles in הָ.

The imperatives in ה.

The absolute infinitives in ה or ה.

The construct infinitives have the feminine ending ה.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (תָּסִירִי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלִי for גָּלִיִּי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tseré in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic הַ, עָשָׂתָּ, which is commonly softened by an appended הַ, גָּלְתָּהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִי, גָּלְתָּהּ from גָּלָהּ. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּהּ or גָּלְתִּי.

6. The final vowel הַ is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. וְיָגֵל, וְיָגֵל from וְיִגְלֶה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, וְיָגֵל or וְיָגֵל from וְיִגְלֶה; Hiphil, וְיָגֵל, וְיָגֵל from וְיִגְלֶה.

7. The final vowel הַ is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. גַּל for גָּלָהּ, הִקְלֵ for הִקְלֶה, הִתְקַלֵּ for הִתְקַלֶּה.

הִקְלֵ *to be*, fut. יִקְהֶה, apoc. יִהִי, part. הִקְהֵה.

הִתְקַלֵּ *to live*, fut. יִתְקַלֶּה, apoc. יִהִי.

VOCABULARY 24.

אָמֵן <i>adv. truly, indeed</i>	בָּנָה v. K. <i>to build</i>
כִּי אַה <i>how much more, or</i>	הִקְהֵה v. K. <i>to be</i>
after a negative <i>how</i>	יָרַד v. K. <i>to go down, descend</i>
<i>much less</i>	

יְרוּשָׁלַם ¹ n. <i>Jerusalem</i>	עָשָׂה v. K. <i>to make, do</i> , N. <i>to be done</i>
כְּאֶשֶׁר as	
כּוּל v. P. (כִּלְכֵּל) <i>to contain</i>	
קָלָה v. P. <i>to complete, finish</i>	צָוָה v. P. <i>to command</i>
מִטָּה n. f. <i>bed</i>	רָאָה v. K. <i>to see</i> , N. <i>to be seen</i> ,
עָלָה v. K. <i>to go up</i> , H. <i>to bring up, offer</i>	<i>to appear</i>
עֹלָה n. f. <i>burnt-offering</i>	שְׁלֹמֹה n. m. <i>Solomon</i>
	שֵׁנִיתָ adv. <i>a second time</i>

¹ Pointed as though it were written יְרוּשָׁלַם.

§ 62. *Doubly Imperfect Verbs.*

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עו and לָה, the ו is invariably treated as a perfect consonant, and the לָה peculiarities only are preserved.

§ 63. *Unusual Forms.*

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לָא verb may appear with a לָה form, or an עו verb with an ע"ע form, or *vice versá*.

2. A few verbs of different classes adopt the peculiar ע"ע or ע"ו modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication.

שָׁרַשׁ and שָׁרַשׁ, Piels of שָׁרַשׁ, וְהִתְגַּעְשֵׁוּ and וְהִתְגַּעְשִׁי from גָּעַשׁ, or doubling the third radical in place of the second, e. g. רָעַנּוּ, אָמְלַל, נָאֲנָה (= נָאֲוּ) from נָאָה (= נָאֹו), הִשְׁתַּחֲוֶה (fut. וְהִשְׁתַּחֲוֶה, with Vav Conv. וְהִשְׁתַּחֲוֶהוּ) from שָׁחָה, or reduplicating an entire syllable, e. g. הִמְרַמֵּר, סִתְרִיתָר.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִגְאָלִי, Niphal of Hithpael נִשְׁתַּחֲוֶה, נִבְפָּר, נִבְסָרִי.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals, see Table XIX.*

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָה n. f. *ephah*

פַּרְעֹה n. m. *Pharaoh*

חֹדֶשׁ n. m. *month*

שָׁנָה n. f. (יָם) *year*

נֹחַ n. m. *Noah*

שֶׁקֶל n. m. *shekel*

עֶשׂוֹר n. m. *decade, ten*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions, or interjections, are written as separate words.

2. The prepositions אַחַר *after*, אֶל- *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרַי, אַחֲרֵיהֶּ; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ and בֵּינָם, and בֵּינֵינוּ and בֵּינֵינָם.

3. The preposition אֶת *with*, commonly becomes אֶתְּ before suffixes, e. g. אֶתִּי, אֶתְּכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֵתְּ, or before grave suffixes, אֵתְּ, e. g. אֵתִי, אֵתְּכֶם.

SYNTAX.

§ 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, *כָּל־דְּרָוֹתָיָהּ שָׁלוֹם* *all her paths (are) peace*, *טֵיב הָעֵץ* *the tree (was) good*.

2. Or the verb *הָיָה* *to be*, or the pronoun *הוּא* of the third person, may be used as a copula, *הָאָרֶץ הַזֹּאת תְּהוֹת* *the earth was desolate*, *הַנָּהָר הַרְבִּיעִי הוּא פָּרַת* *the fourth river is Euphrates*.

§ 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, *הַזָּהָב* *gold*, *הַחֵכְמָה* *wisdom*. So in comparisons, *כְּבֵן* as a (lit. *the*) *nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took הַצִּלְיָה* *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, *הַיּוֹם* *to-day*, *הַשָּׁנָה* *this year*; or the sign of the vocative, *הַמֶּלֶךְ* *O king!*

§ 69. *Nouns definite without the Article.*

1. The following are definite without the article:—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם a wise son*, *הָאָרֶץ הַטֹּבָה the good land*.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר the word is good*.

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *אֵלֶּה הַדְּבָרִים these things*, *אֵלֶּה הַדְּבָרִים these are the things*.

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, הַאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*.

§ 72. *Comparison of Adjectives.*

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, טוֹבָה הַכְּמָה מִפְּנִינִים *wisdom is better than rubies*, lit. is good from rubies; אֶגְדָּל מִמֶּךָ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל־בְּנֵי־קִנְיָן *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיָּפֶה בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

§ 73. *Numerals.*

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, עֶשְׂרִים וְשֶׁבַע שָׁנָה *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun, אַרְבָּעִים הַיָּמִים *the forty days*, אַרְבָּעִים הַיָּמִים *the forty days*.

§ 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, הַבָּקָר הַנְּחֹשֶׁת *the oxen the brass*, i. e. *the brazen oxen*; שְׁלֹשׁ סָאִים קָמַח *three measures (consisting of) meal*.

§ 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, הַרִי בְגִלְבֹּעַ *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., particularly when the relative is itself omitted, בְּיַד־תְּשַׁלַּח *by the hand of (him whom) thou wilt send*; and even before the copulative, הַחֵמָה וְהַדַּעַת *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *הַחַיִּל גְּבוּרֵי הַחַיִּל* *the mighty men of valor*, *אֱלֹהֵי זָהָב* *his idols of gold*.

6. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן אֲשֶׁר לְאָבִיהָ* *her father's sheep*.

§ 76. Tenses of Verbs.

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 77. The Preterite.

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *God בָּרָא created*.

b. Relative to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done?*

c. Relative to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made*.

d. Relative to a future, i. e. the future perfect, *he shall be called holy, when the Lord רָחַץ shall have washed*, etc.

e. Conditional, *except the Lord had left a remnant, הָיִינוּ we should have been as Sodom*.

f. Optative, *לֹא-יָמָתוּ O that we had died*.

- g. Subjunctive, **לְמַעַן יִרְאֶהְם** *in order that ye might fear*
2. The present, regarded as a continuation of the past, **צִמְתִּי** *I am thirsty*, prop. *I have been and still am thirsty*.
3. General truths, embodying the experience of the past, **אֵין יָדַע** *knoweth his owner*, oxen always have done so, and always will.
4. The future, when described by the prophets as though it had already taken place, **נָפְלָה** *Babylon has fallen*.

§ 78. *The Future.*

The future tense is used in speaking of,

1. The future, whether it be,
- a. Absolute, **אֶעֱשֶׂה** *I will make*.
- b. Relative to a past, *Elisha was fallen sick of his sickness, whereof* **רָמַת** *he was to die*.
- c. Conditional, *but (if it were my case)* **אֶדְרֹשׁ** *I would seek unto God*.
- d. Optative, expressing desire, determination, permission, or command, so **יִאָּבְדוּ** *may all thine enemies perish; all that thou commandest us*, **נַעֲשֶׂה** *we will do; of the fruit* **נֹאֲכַל** *we may eat; mine ordinances* **תִּשְׁמְרוּ** *ye shall keep*.
- e. Subjunctive, **לְמַעַן תְּבָרְכֵהָ** *in order that my soul may bless thee*.
2. The present, when it is conceived of as extending into the future, *why* **תִּבְכִּי** *weepest thou?* lit. *why wilt thou go on to weep?*
3. General truths, which are valid for all time to come, *righteousness* **תְּרוֹמֵם** *exalteth a nation*, it does so now and always will.
4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus Job* **נַעֲשֶׂה** *did continually*, not only that once, but thenceforward.

5. The past, in animated description, as we use the present, *then* יָשִׁיר *sings Moses*.

6. The future is idiomatically used with בָּטָרָם and בְּטָרָם *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing אַל *not* to the apocopated future, אַל-תִּפְגְּעֵי *harm not*.

§ 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

§ 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) אֹהֵב אֱדֹנָי *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, נִרְאֶה *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres-

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* לֹט *was sitting in the gate of Sodom.*

§ 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, הוֹאֵל הֵלֵךְ *he was willing, he walked, for he was willing to walk, or walked willingly.*

§ 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵל.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵל.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מלא האנשים was full of men, יצאו אֶת־הָעִיר they went out (of) the city.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, חלה אֶת־רַגְלָיו he was diseased in his feet.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

§ 83. Verbs with more than one Object.

1. Some verbs have more than one object, viz. :

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, וַיִּרְגְּמוּ אֹתוֹ אֲבָן and they overwhelmed him with stones, וַיִּצְרַר אֶת־הָאָדָם עָפָר and he formed the man of dust.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

§ 84. Adverbial Expressions.

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

§ 85. Neglect of Agreement.

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

§ 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֶּרֶךְ-דֶּרֶךְ *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת תְּמוֹת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen*, אֲשֶׁר בַּחֲרֵיתִי, *whose seed*, אֲשֶׁר זָרְעוֹ.

2. When the relative is preceded by אֵת the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or זֵי is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהָיָה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיִּשָּׂא אַבְרָהָם *Abraham lifted up his eyes.*

GRAMMATICAL TABLES.

I. THE LETTERS, §1.

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א ———	אֵלֶּפֶת Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּימֵל Gi'-mel	ג	3
4	ד Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V	וָו Vāv	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵית Hhēth	ח	8
9	ט T	טֵית Tēth	ט	9
10	י Y	יֹוד Yōdh	י	10
11	כ ד Kh, K	כָּפּ Kaph	כ	20
12	ל L	לָמֶד Lā'-medh	ל	30
13	מ ם M	מֵם Mēm	מ	40
14	נ ן N	נּוּן Nūn	נ	50
15	ס S	סָמֶךְ Sā'-mekh	ס	60
16	ע ———	עַיִן Áyin	ע	70
17	פ ף Ph, P	פֵּא Pē	פ	80
18	צ ץ Ts	צַדִּי Tsā'-dhē	צ	90
19	ק K	קוֹף Kōph	ק	100
20	ר R	רֵישׁ Rēsh	ר	200
21	ש Sh, S	שִׁין Shīn	ש	300
22	ת Th, T	תָּו Tāv	ת	400

II. CLASSIFICATION OF THE LETTERS, § 2.

	1.		2.
Gutturals, א ה ה ע	}	Weak,	י ו Vowel-Letters
Palatals, ג י כ ק			א ה ה ע Gutturals.
Linguals, ט ט ל נ ת		Medium,	ל מ נ ר Liquids.
Dentals, ז ס צ ש			ז ס צ ש Sibilants.
Labials, ב מ פ		Strong,	{
ר shares the peculiarities of the Gutturals.	ב פ ג כ ק ט ת ד		

3.

Serviles איהן משה וכלב. Radicals the rest of the Alphabet.

THE POINTS, § 4.

Long Vowels.

Short Vowels.

Doubtful Vowels.

Kā'mets ā ֿ	Páttahh ֿ	ǎ ֿ	Hhī'rik ֿ	ī or ĭ
Tsé're ē ֿ	Séghōl ֿ	ě ֿ	Shū'rek ֿ	} ū or ũ
Hhō'lem ō ֿ	Kā'mets-Hhātūph ֿ	ǒ ֿ	Kib'butš ֿ	

Pronounce ā as in *father*, ǎ as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ĭ as in *pin*, ō as in *note*, ǒ as in *not*, ū as in *rule*, ũ as in *full*.

§ 7. Simple Sh'va ֿ silent or vocal.

Compound Sh'vas { Hhātēph-Pattahh ֿֿ; thus עִמֶּד ^amōdh.
Hhātēph-Seghol ֿֿֿ; thus שִׁמֶר ^emōr.
Hhātēph-Kamets ֿֿֿֿ; thus אִנִּי ^onī.

§ 8. Pattahh-furtive ֿ with ע, ה, or ה at the end of words.

§ 12. Daghes-lene in ב ג ד פ כ ה removes aspiration.

§ 13. Daghes-forte doubles; not found in א ה ה ע, rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe ֿ opposite of Daghes-lene, Daghes-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methegh ֿ second syllable before the accent.

III. THE ACCENTS, § 16.

DISJUNCTIVES.

CLASS I. *Emperors.*

1. Sillāk	(1)	סִלְיָק׃
2. Athnāhh	(א)	אַתְנַחַּח

CLASS II. *Kings.*

3. S'ghōlta	(אָ)	סִגְלוֹתָּא <i>postp.</i>
4. Zakēph Kāton	(י)	זָקוּף קָטוֹן
5. Zakēph Gadhol	(ה)	זָקוּף גָּדוֹל
6. Tiphhhā	(ו)	טִפְחָא

CLASS III. *Dukes.*

7. R'bhīr	(יָ)	רְבִיט
8. Shalshleth	(יִ)	שְׁלִשְׁלֵת
9. Zarkā	(אָ)	זָרְקָא <i>postp.</i>
10. Pashta	(אָ)	פֶּשְׁטָא <i>postp.</i>
11. Y'thībh	(אָ)	יְתִיב <i>prep.</i>
12. T'bhīr	(וּ)	תְּבִיר

CLASS IV. *Counts.*

13. Pāzēr	(אָ)	פֶּזֶר
14. Karnē Phārā	(אָ)	קַרְנֵי פָרָה
15. T'līshā Gh'dhola	(אָ)	תְּלִישָׁא גְדוֹלָה <i>prep.</i>
16. Geresh	(אָ)	גֶּרֶשׁ
17. G'rāshayim	(אָ)	גְּרִישָׁיִם
18. P'sīk	(אָ)	פְּסִיקוּ

CONJUNCTIVES. *Servants.*

19. Merkā	(אָ)	מֶרְקָא
20. Mūnālh	(אָ)	מוֹנָה
21. Merl ā Kh'phū'a	(אָ)	מֶרְקָא כְּפוּלָה
22. Mahpakh	(אָ)	מַהְפָּךְ
23. Dargā	(אָ)	דַּרְגָּא
24. Kadh mā	(אָ)	קַדְמָא
25. Yerahh ben Yōmō	(וּ)	יְרַח בְּנוֹ יוֹמוֹ
26. T'līshā K'tannā	(אָ)	תְּלִישָׁא קַטְנָה <i>postp.</i>

IV. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, §§ 27, 28.

Primary form,	וּ	וְ	וֹ	וִ
Before vowelless Consonants,	וּ	וְ	וֹ	וִ*
Before Gutturals with Compound Sh'va,	<i>the corresponding short vowel</i>			
Before monosyllables and accented syllables,	† וּ	וְ	וֹ	וִ
With the contracted article,	<i>the vowel of the article.</i>			

* Also before the labials ב, מ, and פ, but ו before vowelless Yodh.

† With the interrogative בַּמָּה, בַּמָּה, לְמָה, or לְמָה.

THE PREPOSITION מִן, HE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מַה.

Before strong consonants,	מִן	הִ	הִ	מַה*
Before vowelless consonants and strong gutturals,	}	מִן	הִ	מַה
Before weak gutturals,		מִן	הִ	מַה
Before gutturals with Kamets,	מִן	הִ	הִ	מַה

* But with a disjunctive accent commonly מַה.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	פְּמוֹנִי	בְּמִנִּי, מִנִּי
2 m.	בְּךָ, בְּכֶן	לְךָ, לְכֶן	פְּמוֹנְךָ	בְּמִנְךָ, מִנְךָ
2 f.	בְּךָ	לְךָ	—	בְּמִנְךָ
3 m.	בּוֹ	לוֹ	פְּמוֹנוֹ	בְּמִינוֹ, מִינוֹ
3 f.	בָּהּ	לָהּ	פְּמוֹנָהּ	בְּמִנָּהּ

PLURAL.

1 c.	בָּנוּ	לָנוּ	פְּמוֹנוֹנוּ	בְּמִנּוֹנוּ
2 m.	בְּכֶם	לְכֶם	פְּמוֹנְכֶם, פְּכֶם	בְּמִנְכֶם
2 f.	בְּכֶן	לְכֶן	—	בְּמִנְכֶן
3 m.	בָּהֶם, בְּהֶם	לָהֶם, לְהֶם	פְּמוֹנָהֶם, פְּהֶם	בְּמִנָּהֶם, מִנָּהֶם
3 f.	בְּהֶן, בְּהֶן	לְהֶן	—	בְּמִנָּהֶן

V. PERSONAL PRONOUNS, § 29.

		SINGULAR.			PLURAL.
1	I	אֲנִי, אַנְי	We	אֲנֵנוּ, אַנְנוּ, אַנְנֵנוּ	אֲנֵנוּ
2.	Thou <i>m.</i>	אַתָּה, אַתָּה	Ye <i>m.</i>	אַתֶּם	אַתֶּם
	Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן	אַתֶּן
3.	He	הוּא	They <i>m.</i>	הֵם, הֵמָּה	הֵם, הֵמָּה
	She	הִיא, הִיא § 23. 3.	They <i>f.</i>	הֵנּוּ, הֵנָּה	הֵנּוּ, הֵנָּה

SUFFIXES.

	Simple.	With union Vowels of Verbs.			With Sing. Nouns.		With Dual and Plur. Nouns.
1 <i>c.</i>	נִי, י	נִי	נִי	נִי	(נִי)	י	י
<i>pl.</i>	נו	נו	נו	נו	נו	נו	נו
2 <i>m.</i>	הָ (כָּה)	(הָ)	(הָ)	הָ	(הָ)	הָ	הָ
<i>pl.</i>	כֶּם	כֶּם	כֶּם	כֶּם	כֶּם	כֶּם	כֶּם
2 <i>f.</i>	הֶ (כִּי)	הֶ, הֶ	הֶ	הֶ	הֶ	הֶ	הֶ
<i>pl.</i>	כֵּן	כֵּן	כֵּן	כֵּן	כֵּן	כֵּן	כֵּן
3 <i>m.</i>	הוּ	הוּ, הוּ	הוּ	הוּ	(הוּ)	וּ	(וּ, וּ)
<i>pl.</i>	ם (מוֹ)	ם, ם	ם	ם	ם	ם	(ים, ים)
3 <i>f.</i>	הִ	הִ	הִ	הִ	הִ	הִ	הִ
<i>pl.</i>	ן (נָה)	ן	ן	ן	ן	ן	ן

DEMONSTRATIVE.

<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING. זֶה (זֶה)	זֹאת (זֹה, זֹה) <i>this.</i>	PLUR. אֵלֶּה, אֵלֶּה <i>these.</i>

RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form אֲשֶׁ (אֲשֶׁ, אֲשֶׁ, אֲשֶׁ)

INTERROGATIVE AND INDEFINITE.

מִי *who?* or *whoever.* מַה *what?* or *whatever.*

VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act. Kal קָטַל *to kill.*
2. " pass. Niphal נִקְטַל *to be killed.*
3. Intensive act. Piël קָטַל *to kill many or to massacre.*
4. " pass. Pual קָטַל *to be massacred.*
5. Causative act. Hiphil הִקְטִיל *to cause to kill.*
6. " pass. Hophal הִקְטִיל *to be caused to kill.*
7. Reflexive Hithpaël הִתְקַטַּל *to kill one's self.*

		KAL.	NIPHAL.	PIEL.	PUAL.	
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	
	3 f.	קָטְלָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ	
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	
	Plur.	3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
		2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
		2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
		1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטַל	קָטַל	קָטַל	
	constr.	קָטֹל	הִקְטִיל	קָטִיל	(קָטֹל)	
FUT.	3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	
	3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	
	2 m.	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	
	2 f.	תִּקְטַלְיָהּ	תִּקְטַלְיָהּ	תִּקְטַלְיָהּ	תִּקְטַלְיָהּ	
	1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	
	Plur.	3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
		3 f.	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ
		2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
		2 f.	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ	תִּקְטְלנהּ
1 c.		נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל	
IMPER.	2 m.	קָטַל	הִקְטִיל	קָטִיל		
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי		
	Plur.	2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
		2 f.	קָטְלנהּ	הִקְטִילנהּ	קָטְלנהּ	
PART.	act.	קָטֵל		מִקְטֵל		
	pass.	קָטוּל	נִקְטָל		מִקְטָל	

PERFECT VERBS, §§ 33-38.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטַל	הִתְקַטַּל	קָטַד	שָׁטַל
הִקְטִילָהּ	הִקְטַלְהָ	הִתְקַטַּלְהָ	קָטַדָּהּ	שָׁטַלְהָ
הִקְטִילְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ	קָטַדְתָּ	שָׁטַלְתָּ
הִקְטִילְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי	קָטַדְתִּי	שָׁטַלְתִּי
הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ	קָטַדוּ	שָׁטַלוּ
הִקְטִילְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם	קָטַדְתֶּם	(שָׁטַלְתֶּם)
הִקְטִילְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן	קָטַדְתֶּן	(שָׁטַלְתֶּן)
הִקְטִילֻהוּ	הִקְטַלֻּהוּ	הִתְקַטַּלֻּהוּ	קָטַדוּהוּ	שָׁטַלֻּהוּ
הִקְטִיל	הִקְטַל	(הִתְקַטַּל)	קָטַד	שָׁטַל
הִקְטִיל	הִקְטַל	הִתְקַטַּל	קָטַד	שָׁטַל
יִקְטִיל	יִקְטַל	יִתְקַטַּל	יִקְטַד	יִשָּׁטַל
תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל	תִּקְטַד	תִּשָּׁטַל
תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל	תִּקְטַד	תִּשָּׁטַל
תִּקְטִילִי	תִּקְטַלִּי	תִּתְקַטַּלִּי	תִּקְטַדִּי	תִּשָּׁטַלִּי
אִקְטִיל	אִקְטַל	אִתְקַטַּל	אִקְטַד	אִשָּׁטַל
יִקְטִילוּ	יִקְטַלוּ	יִתְקַטַּלוּ	יִקְטַדוּ	יִשָּׁטַלוּ
תִּקְטִילְנָהּ	תִּקְטַלְנָהּ	תִּתְקַטַּלְנָהּ	תִּקְטַדְנָהּ	תִּשָּׁטַלְנָהּ
תִּקְטִילוּ	תִּקְטַלוּ	תִּתְקַטַּלוּ	תִּקְטַדוּ	תִּשָּׁטַלוּ
תִּקְטִילְנָהּ	תִּקְטַלְנָהּ	תִּתְקַטַּלְנָהּ	תִּקְטַדְנָהּ	תִּשָּׁטַלְנָהּ
נִקְטִיל	נִקְטַל	נִתְקַטַּל	נִקְטַד	נִשָּׁטַל
הִקְטִיל		הִתְקַטַּל	קָטַד	
הִקְטִילִי		הִתְקַטַּלִּי	קָטַדִּי	
הִקְטִילוּ	wanting	הִתְקַטַּלוּ	קָטַדוּ	
הִקְטִילְנָהּ		הִתְקַטַּלְנָהּ	קָטַדְנָהּ	
מִקְטִיל		מִתְקַטַּל		
	מִקְטַל			

VII. PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE.					
SING. 3 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ קָטַלְוּ	קָטַלְתֶּהָ
3 fem.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתֶּהוּ קָטַלְתֶּהָ	קָטַלְתְּהָ
2 masc.	קָטַלְתָּנִי } קָטַלְתָּךְ }	————	————	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתֶּהָ
2 fem.	קָטַלְתְּנִי	————	————	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתְּהָ
1 com.	————	קָטַלְתָּהּ	קָטַלְתָּיָהּ	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתְּהָ
PLUR. 3 com.	קָטַלְתִּנִּי	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתֶּהָ
2 masc.	קָטַלְתֶּםנִי	————	————	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתֶּהָ
1 com.	————	קָטַלְתֶּםהּ	קָטַלְתֶּםהּ	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתֶּהָ
INFINITIVE.					
	קָטַלְתִּי } קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
FUTURE.					
SING. 3 masc.	יִקָּטַלְנִי } יִקָּטַלְנִי	יִקָּטַלְךָ } יִקָּטַלְךָ	יִקָּטַלְתְּ	יִקָּטַלְתֶּהוּ } יִקָּטַלְוּ }	יִקָּטַלְתֶּהָ } יִקָּטַלְתֶּהָ }
PLUR. 3 masc.	יִקָּטַלְנִי	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּהוּ	יִקָּטַלְתֶּהָ
IMPERATIVE.					
SING. 2 masc.	קָטַלְנִי	————	————	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
PIEL PRETERITE.					
SING. 3 masc.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ	קָטַלְתֶּהָ
HIPHIL PRETERITE.					
SING. 3 masc.	הִקָּטַלְנִי	הִקָּטַלְךָ	הִקָּטַלְתְּ	הִקָּטַלְתֶּהוּ	הִקָּטַלְתֶּהָ

VERBS WITH SUFFIXES, § 42.

PLURAL.				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קִטְּלוּהוּ	קִטְּלוּכֶם	קִטְּלוּנָהּ	קִטְּלוּם	קִטְּלוּנָהּ
קִטְּלוּהֶמוֹ	קִטְּלוּחֶמָּה	קִטְּלוּהֶנָּה	קִטְּלוּהֶם	קִטְּלוּהֶנָּה
קִטְּלוּהֶנָּה	—	—	קִטְּלוּהֶנָּה	קִטְּלוּהֶנָּה
קִטְּלוּהֶנָּה	—	—	קִטְּלוּהֶנָּה	קִטְּלוּהֶנָּה
—	קִטְּלוּהֶנָּה	קִטְּלוּהֶנָּה	קִטְּלוּהֶנָּה	קִטְּלוּהֶנָּה
קִטְּלוּהֶנָּה	קִטְּלוּהֶנָּה	קִטְּלוּהֶנָּה	קִטְּלוּהֶנָּה	קִטְּלוּהֶנָּה
קִטְּלוּהֶנָּה	—	—	קִטְּלוּהֶנָּה	קִטְּלוּהֶנָּה
—	קִטְּלוּהֶנָּה	קִטְּלוּהֶנָּה	קִטְּלוּהֶנָּה	קִטְּלוּהֶנָּה
קִטְּלוּהוּ	קִטְּלוּכֶם	קִטְּלוּנָהּ	קִטְּלוּם	קִטְּלוּנָהּ
קִטְּלוּהוּ	קִטְּלוּכֶם	קִטְּלוּנָהּ	קִטְּלוּם	קִטְּלוּנָהּ
קִטְּלוּהוּ	קִטְּלוּכֶם	קִטְּלוּנָהּ	קִטְּלוּם	קִטְּלוּנָהּ
קִטְּלוּהוּ	—	—	קִטְּלוּם	קִטְּלוּנָהּ
קִטְּלוּהוּ	קִטְּלוּכֶם	קִטְּלוּנָהּ	קִטְּלוּם	קִטְּלוּנָהּ
קִטְּלוּהוּ	קִטְּלוּכֶם	קִטְּלוּנָהּ	קִטְּלוּם	קִטְּלוּנָהּ
קִטְּלוּהוּ	קִטְּלוּכֶם	קִטְּלוּנָהּ	קִטְּלוּם	קִטְּלוּנָהּ
קִטְּלוּהוּ	קִטְּלוּכֶם	קִטְּלוּנָהּ	קִטְּלוּם	קִטְּלוּנָהּ
קִטְּלוּהוּ	קִטְּלוּכֶם	קִטְּלוּנָהּ	קִטְּלוּם	קִטְּלוּנָהּ
קִטְּלוּהוּ	קִטְּלוּכֶם	קִטְּלוּנָהּ	קִטְּלוּם	קִטְּלוּנָהּ
קִטְּלוּהוּ	קִטְּלוּכֶם	קִטְּלוּנָהּ	קִטְּלוּם	קִטְּלוּנָהּ

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	אָפּ FUT.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הָעִמִּד	יֵאָכַל
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הָעִמִּידָה	תֵּאָכַל
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הָעִמַּדְתָּ	תֵּאָכַל
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הָעִמַּדְתְּ	תֵּאָכְלִי
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הָעִמַּדְתִּי	אֵכֶל
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הָעִמִּדוּ	יֵאָכְלוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הָעִמַּדְתֶּם	תֵּאָכְלוּ
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הָעִמַּדְתֶּן	תֵּאָכְלוּ
1 c.	עָמַדְנִי	נִעְמַדְנִי	הִעְמַדְנִי	הָעִמַּדְנִי	תֵּאָכְלֶנּוּ
					נֵאָכַל
INFIN. Absol.	עֹמֵד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד	
Constr.	עֹמֵד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד	Kal (fut. a.)
FUT. 3 m.	יִעַמַּד	יִנְעַמַּד	יִעְמִיד	יִעְמִיד	יִחַזַּק
3 f.	תִּעַמַּד	תִּנְעַמַּד	תִּעְמִיד	תִּעְמִיד	תִּחַזַּק
2 m.	תִּעַמַּד	תִּנְעַמַּד	תִּעְמִיד	תִּעְמִיד	תִּחַזַּק
2 f.	תִּעַמְדִּי	תִּנְעַמְדִּי	תִּעְמִידִי	תִּעְמִידִי	תִּחַזְקִי
1 c.	אֶעַמַּד	אֶנְעַמַּד	אֶעְמִיד	אֶעְמִיד	אֶחַזַּק
Plur. 3 m.	יִעַמְדוּ	יִנְעַמְדוּ	יִעְמִידוּ	יִעְמִידוּ	יִחַזְקוּ
3 f.	תִּעַמְדְנָה	תִּנְעַמְדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה	תִּחַזְקְנָה
2 m.	תִּעַמְדוּ	תִּנְעַמְדוּ	תִּעְמִידוּ	תִּעְמִידוּ	תִּחַזְקוּ
2 f.	תִּעַמְדְנָה	תִּנְעַמְדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה	תִּחַזְקְנָה
1 c.	נִעַמַּד	נִנְעַמַּד	נִעְמִיד	נִעְמִיד	נִחַזַּק
INPER. 2 m.	עֹמֵד	הָעֹמֵד	הָעֹמֵד		חַזַּק
2 f.	עֹמְדִי	הָעֹמְדִי	הָעֹמְדִי	wanting	חַזְקִי
Plur. 2 m.	עֹמְדוּ	הָעֹמְדוּ	הָעֹמְדוּ		חַזְקוּ
2 f.	עֹמְדְנָה	הָעֹמְדְנָה	הָעֹמְדְנָה		חַזְקְנָה
PART. Act.	עֹמֵד		מִעְמִיד		
Pass.	עֹמֵד	נִעְמֵד		מִעְמֵד	

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	קָאַל	נִקָּאַל	קָאַל	קָאַל	הִתְקָאַל
3 f.	קָאַלָה	נִקָּאַלָה	קָאַלָה	קָאַלָה	הִתְקָאַלָה
2 m.	קָאַלְתָּ	נִקָּאַלְתָּ	קָאַלְתָּ	קָאַלְתָּ	הִתְקָאַלְתָּ
2 f.	קָאַלְתְּ	נִקָּאַלְתְּ	קָאַלְתְּ	קָאַלְתְּ	הִתְקָאַלְתְּ
1 c.	קָאַלְתִּי	נִקָּאַלְתִּי	קָאַלְתִּי	קָאַלְתִּי	הִתְקָאַלְתִּי
Plur. 3 c.	קָאַלוּ	נִקָּאַלוּ	קָאַלוּ	קָאַלוּ	הִתְקָאַלוּ
2 m.	קָאַלְתֶּם	נִקָּאַלְתֶּם	קָאַלְתֶּם	קָאַלְתֶּם	הִתְקָאַלְתֶּם
2 f.	קָאַלְתֶּן	נִקָּאַלְתֶּן	קָאַלְתֶּן	קָאַלְתֶּן	הִתְקָאַלְתֶּן
1 c.	קָאַלְנִי	נִקָּאַלְנִי	קָאַלְנִי	קָאַלְנִי	הִתְקָאַלְנִי
INFIN. <i>Absol.</i>	קָאַל	הִקָּאַל	קָאַל		
<i>Constr.</i>	קָאַל	הִקָּאַל	קָאַל		הִתְקָאַל
FUT. 3 m.	יִקָּאַל	יִקָּאַל	יִקָּאַל	יִקָּאַל	יִתְקָאַל
3 f.	תִּקָּאַל	תִּקָּאַל	תִּקָּאַל	תִּקָּאַל	תִּתְקָאַל
2 m.	תִּקָּאַלְתָּ	תִּקָּאַלְתָּ	תִּקָּאַלְתָּ	תִּקָּאַלְתָּ	תִּתְקָאַלְתָּ
2 f.	תִּקָּאַלְתְּ	תִּקָּאַלְתְּ	תִּקָּאַלְתְּ	תִּקָּאַלְתְּ	תִּתְקָאַלְתְּ
1 c.	אֶקָּאַל	אֶקָּאַל	אֶקָּאַל	אֶקָּאַל	אֶתְקָּאַל
Plur. 3 m.	יִקָּאַלוּ	יִקָּאַלוּ	יִקָּאַלוּ	יִקָּאַלוּ	יִתְקָּאַלוּ
3 f.	תִּקָּאַלְנָה	תִּקָּאַלְנָה	תִּקָּאַלְנָה	תִּקָּאַלְנָה	תִּתְקָּאַלְנָה
2 m.	תִּקָּאַלְתֶּם	תִּקָּאַלְתֶּם	תִּקָּאַלְתֶּם	תִּקָּאַלְתֶּם	תִּתְקָּאַלְתֶּם
2 f.	תִּקָּאַלְתֶּן	תִּקָּאַלְתֶּן	תִּקָּאַלְתֶּן	תִּקָּאַלְתֶּן	תִּתְקָּאַלְתֶּן
1 c.	נִקָּאַל	נִקָּאַל	נִקָּאַל	נִקָּאַל	נִתְקָּאַל
IMPER. 2 m.	קָאַל	הִקָּאַל	קָאַל		הִתְקָּאַל
2 f.	קָאַלִי	הִקָּאַלִי	קָאַלִי	wanting	הִתְקָּאַלִי
Plur. 2 m.	קָאַלוּ	הִקָּאַלוּ	קָאַלוּ		הִתְקָּאַלוּ
2 f.	קָאַלְנָה	הִקָּאַלְנָה	קָאַלְנָה		הִתְקָּאַלְנָה
PART. <i>Act.</i>	קָאַל		מִקָּאַל		מִתְקָּאַל
<i>Pass.</i>	קָאַול	נִקָּאַל		מִקָּאַל	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHAL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שְׁלֹחַ	נִשְׁלַח	שְׁלַח	הִשְׁלִיחַ	—
<i>Constr.</i>	שְׁלִיחַ	הִשְׁלִיחַ	שְׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. <i>Act.</i>	שֹׁלֵחַ		מְשַׁלֵּחַ	מִשְׁלִיחַ	מִשְׁתַּלַּח
<i>Pass.</i>	שְׁלֹחַ	נִשְׁלַח			

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	קָנַשׁ	קָנַשׁ	הִקְנִישׁ	הִקְנִישׁ	קָנַחַן
3 f.	קָנְשָׁה	קָנְשָׁה	הִקְנִישָׁה	הִקְנִישָׁה	קָנְחָה
2 m.	קָנַשְׁתָּ	קָנַשְׁתָּ	הִקְנִישְׁתָּ	הִקְנִישְׁתָּ	קָנַחְתָּ
2 f.	קָנַשְׁתְּ	קָנַשְׁתְּ	הִקְנִישְׁתְּ	הִקְנִישְׁתְּ	קָנַחְתְּ
1 c.	קָנַשְׁתִּי	קָנַשְׁתִּי	הִקְנִישְׁתִּי	הִקְנִישְׁתִּי	קָנַחְתִּי
Plur. 3 c.	קָנְשׂוּ	קָנְשׂוּ	הִקְנִישׂוּ	הִקְנִישׂוּ	קָנְחָו
2 m.	קָנַשְׁתֶּם	קָנַשְׁתֶּם	הִקְנִישְׁתֶּם	הִקְנִישְׁתֶּם	קָנַחְתֶּם
2 f.	קָנַשְׁתֶּן	קָנַשְׁתֶּן	הִקְנִישְׁתֶּן	הִקְנִישְׁתֶּן	קָנַחְתֶּן
1 c.	קָנַשְׁנוּ	קָנַשְׁנוּ	הִקְנִישְׁנוּ	הִקְנִישְׁנוּ	קָנַחְנוּ
INFIN. <i>Absol.</i>	קָנֹשׁ	הִקְנִישׁ	הִקְנִישׁ	הִקְנִישׁ	קָנֹחַן
<i>Constr.</i>	קָנֹשׁת	הִקְנִישׁ	הִקְנִישׁ		קָנֹחַת
FUT. 3 m.	יִקְנֹשׁ	יִקְנֹשׁ	יִקְנִישׁ	יִקְנֹשׁ	יִקְנֹחַן
3 f.	תִּקְנֹשׁ	תִּקְנֹשׁ	תִּקְנִישׁ	תִּקְנֹשׁ	תִּקְנֹחַן
2 m.	תִּקְנֹשׁ	תִּקְנֹשׁ	תִּקְנִישׁ	תִּקְנֹשׁ	תִּקְנֹחַן
2 f.	תִּקְנֹשִׁי	תִּקְנֹשִׁי	תִּקְנִישִׁי	תִּקְנֹשִׁי	תִּקְנֹחִי
1 c.	אִקְנֹשׁ	אִקְנֹשׁ	אִקְנִישׁ	אִקְנֹשׁ	אִקְנֹחַן
Plur. 3 m.	יִקְנֹשׂוּ	יִקְנֹשׂוּ	יִקְנִישׂוּ	יִקְנֹשׂוּ	יִקְנֹחֻוּ
3 f.	תִּקְנֹשְׁנָה	תִּקְנֹשְׁנָה	תִּקְנִישְׁנָה	תִּקְנֹשְׁנָה	(תִּקְנֹחְנָה)
2 m.	תִּקְנֹשׂוּ	תִּקְנֹשׂוּ	תִּקְנִישׂוּ	תִּקְנֹשׂוּ	תִּקְנֹחְנוּ
2 f.	תִּקְנֹשְׁנָה	תִּקְנֹשְׁנָה	תִּקְנִישְׁנָה	תִּקְנֹשְׁנָה	(תִּקְנֹחְנָה)
1 c.	נִקְנֹשׁ	נִקְנֹשׁ	נִקְנִישׁ	נִקְנֹשׁ	נִקְנֹחַן
IMPER. 2 m.	קָנֹשׁ	הִקְנִישׁ	הִקְנִישׁ		קָנֹחַן
2 f.	קָנֹשִׁי	הִקְנִישִׁי	הִקְנִישִׁי	wanting	קָנֹחִי
Plur. 2 m.	קָנֹשׂוּ	הִקְנִישׂוּ	הִקְנִישׂוּ		קָנֹחְנוּ
2 f.	קָנֹשְׁנָה	הִקְנִישְׁנָה	הִקְנִישְׁנָה		(קָנֹחְנָה)
PART. <i>Act.</i>	קָנֹשׁ		בִּקְנִישׁ		קָנֹחַן
<i>Pass.</i>	קָנֹשׁת	קָנֹשׁ		בִּקְנֹשׁ	קָנֹחַת

XII. PARADIGM OF AYIN

	KAL.	NIPHAL.	PIEL.	
PRET. 3 m.	סָבַב	סָב	נָסַב	סִוְבַב
3 f.	סָבְבָהּ	סָבְהָ	נָסְבָהּ	סִוְבְבָהּ
2 m.	(סָבְבָתָּהּ)	סָבְוֹתָּהּ	נָסְבְוֹתָּהּ	סִוְבְבָתָּהּ
2 f.	(סָבְבָתְּךָ)	סָבְוֹתְךָ	נָסְבְוֹתְךָ	סִוְבְבָתְּךָ
1 c.	סָבְבָתִּי	סָבְוֹתִי	נָסְבְוֹתִי	סִוְבְבָתִּי
Plur. 3 c.	סָבְבֵי	סָבֵי	נָסְבֵי	סִוְבְבֵי
2 m.	(סָבְבָתְּכֶם)	סָבְוֹתְכֶם	נָסְבְוֹתְכֶם	סִוְבְבָתְּכֶם
2 f.	(סָבְבָתְּכֶן)	סָבְוֹתְכֶן	נָסְבְוֹתְכֶן	סִוְבְבָתְּכֶן
1 c.	סָבְבָנוּ	סָבְוֹנוּ	נָסְבְוֹנוּ	סִוְבְבָנוּ
INFIN. Absol.	סָבֹב	סֹב	הִסְבֵּב	סִוְבֹב
Constr.	סָבֵב	סֹב	הִסְבֵּב	סִוְבֵב
FUT. 3 m.	יִסְבֵּב	יִסֵּב	יִסְבֵּב	יִסְוְבֵב
3 f.	תִּסְבֵּב	תִּסֵּב	תִּסְבֵּב	תִּסְוְבֵב
2 m.	תִּסְבֵּב	תִּסֵּב	תִּסְבֵּב	תִּסְוְבֵב
2 f.	תִּסְבְּבִי	תִּסְבְּבִי	תִּסְבְּבִי	תִּסְוְבְבִי
1 c.	אִסְבֵּב	אִסֵּב	אִסְבֵּב	אִסְוְבֵב
Plur. 3 m.	יִסְבְּבוּ	יִסְבְּבוּ	יִסְבְּבוּ	יִסְוְבְבוּ
3 f.	תִּסְבְּבֶינָהּ	תִּסְבְּבֶינָהּ	תִּסְבְּבֶינָהּ	תִּסְוְבְבֶינָהּ
2 m.	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְוְבְבוּ
2 f.	תִּסְבְּבֶינָהּ	תִּסְבְּבֶינָהּ	תִּסְבְּבֶינָהּ	תִּסְוְבְבֶינָהּ
1 c.	נִסְבֵּב	נִסֵּב	נִסְבֵּב	נִסְוְבֵב
IMPER. 2 m.	סֵב		הִסְבֵּב	סִוְבֵב
2 f.	סְבִי		הִסְבְּבִי	סִוְבְבִי
Plur. 2 m.	סְבוּ		הִסְבְּבוּ	סִוְבְבוּ
2 f.	סְבִינָהּ		הִסְבְּבֶינָהּ	סִוְבְבֶינָהּ
PART. Act.	סֹבֵב			נִסְוְבֵב
Pass.	סָבֹב		נָסֹב	

DOUBLED VERBS, § 57.

HIPIIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסֵב	הִסְתַּוְּבַב	סָבַף
הִסְבָּה	הוֹסְבָה	הִסְתַּוְּבְּהָ	סָבַפְתָּ
הִסְבֹּתָ		הִסְתַּוְּבְּתָ	סָבַפְתָּ
הִסְבֹּתִי		הִסְתַּוְּבְּתִי	סָבַפְתָּ
הִסְבִּי	הוֹסִיבִי	הִסְתַּוְּבִי	סָבַפְתִּי
הִסְבֹּתָם		הִסְתַּוְּבְּתָם	סָבַפְתֶּם
הִסְבֹּתְוָן		הִסְתַּוְּבְּתְוָן	סָבַפְתֶּן
הִסְבִּינוּ		הִסְתַּוְּבְּנוּ	סָבַפְתֶּם
הִסָּב			סָבַף
הִסָּב		הִסְתַּוְּבַב	סָבַף
יָסַב	יֹוֹסֵב	יִסְתַּוְּבַב	יָסַבַף
תָּסַב	תֹּוֹסֵב	תִּסְתַּוְּבַב	תָּסַבַף
תָּסַבְי	תֹּוֹסַבְי	תִּסְתַּוְּבְּי	תָּסַבַף
אָסַב	אֹוֹסֵב	אִסְתַּוְּבַב	אָסַבַף
יָסַבוּ	יֹוֹסִיבוּ	יִסְתַּוְּבִבוּ	יָסַבְּבוּ
תָּסַבְּנָה		תִּסְתַּוְּבְּנָה	תָּסַבְּנָה
תָּסַבוּ	תֹּוֹסִיבוּ	תִּסְתַּוְּבִבוּ	תָּסַבְּבוּ
תָּסַבְּנָה		תִּסְתַּוְּבְּנָה	תָּסַבְּנָה
נָסַב	נֹוֹסֵב	נִסְתַּוְּבַב	נָסַבַף
הִסָּב		הִסְתַּוְּבַב	סָבַף
הִסְבִּי	wanting	הִסְתַּוְּבְּי	סָבַפְתִּי
הִסְבִּינוּ		הִסְתַּוְּבִינוּ	סָבַפְתֶּם
הִסְבִּינָה		הִסְתַּוְּבִינָה	סָבַפְתֶּן
מָסַב		מִסְתַּוְּבַב	מָסַבַף
	מוֹסֵב		

XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
<i>PRET.</i> 3 <i>m.</i>	קָם	נָקָם	קִיָּם	קִיָּם
3 <i>f.</i>	קָמָה	נָקָמָה	קִיָּמָה	קִיָּמָה
2 <i>m.</i>	קָמַתָּ	נָקָמַתָּ	קִיָּמַתָּ	קִיָּמַתָּ
2 <i>f.</i>	קָמַתְּ	נָקָמַתְּ	קִיָּמַתְּ	קִיָּמַתְּ
1 <i>c.</i>	קָמַתִּי	נָקָמַתִּי	קִיָּמַתִּי	קִיָּמַתִּי
<i>Plur.</i> 3 <i>c.</i>	קָמוּ	נָקָמוּ	קִיָּמוּ	קִיָּמוּ
2 <i>m.</i>	קָמוּתְּם	נָקָמוּתְּם	קִיָּמוּתְּם	קִיָּמוּתְּם
2 <i>f.</i>	קָמוּתְּן	נָקָמוּתְּן	קִיָּמוּתְּן	קִיָּמוּתְּן
1 <i>c.</i>	קָמוּנִי	נָקָמוּנִי	קִיָּמוּנִי	קִיָּמוּנִי
<i>INFIN.</i> <i>Absol.</i>	קוֹם	הִקּוֹם		
<i>Constr.</i>	קוֹם	הִקּוֹם	קוֹיָם	
<i>FUT.</i> 3 <i>m.</i>	יִקּוֹם	יִקּוֹם	יִקּוֹיָם	יִקּוֹיָם
3 <i>f.</i>	תִּקּוֹם	תִּקּוֹם	תִּקּוֹיָם	תִּקּוֹיָם
2 <i>m.</i>	תִּקּוֹם	תִּקּוֹם	תִּקּוֹיָם	תִּקּוֹיָם
2 <i>f.</i>	תִּקּוֹמִי	תִּקּוֹמִי	תִּקּוֹמִי	תִּקּוֹמִי
1 <i>c.</i>	אִקּוֹם	אִקּוֹם	אִקּוֹיָם	אִקּוֹיָם
<i>Plur.</i> 3 <i>m.</i>	יִקּוֹבוּ	יִקּוֹבוּ	יִקּוֹיָמוּ	יִקּוֹיָמוּ
3 <i>f.</i>	תִּקּוֹיָמֶנָה	תִּקּוֹיָמֶנָה	תִּקּוֹיָמֶנָה	תִּקּוֹיָמֶנָה
2 <i>m.</i>	תִּקּוֹבוּ	תִּקּוֹבוּ	תִּקּוֹיָמוּ	תִּקּוֹיָמוּ
2 <i>f.</i>	תִּקּוֹיָמֶנָה	תִּקּוֹיָמֶנָה	תִּקּוֹיָמֶנָה	תִּקּוֹיָמֶנָה
1 <i>c.</i>	נִקּוֹם	נִקּוֹם	נִקּוֹיָם	נִקּוֹיָם
<i>IMPER.</i> 2 <i>m.</i>	קוּם	הִקּוּם	קוּיָם	
2 <i>f.</i>	קוּמִי	הִקּוּמִי	קוּמִי	wanting
<i>Plur.</i> 2 <i>m.</i>	קוּבוּ	הִקּוּבוּ	קוּיָמוּ	
2 <i>f.</i>	קוּיָמֶנָה	הִקּוּיָמֶנָה	קוּיָמֶנָה	
<i>PART.</i> <i>Act.</i>	קָם		מִקּוּיָם	
<i>Pass.</i>	קוּם	נִקּוּם		מִקּוּיָם

AND AYIN YODII VERBS, § 59.

HIPIIAL.	HOPIIAL.	HITHPAEL.	KAL.
הִקְרִים	הוֹקֵם	הִתְקַוְּמִים	רָב
הִקְרִימָה	הוֹקֵמָה	הִתְקַוְּמִימָה	רָבָה
הִקְרִימוֹת	(הוֹקֵמֹת)	הִתְקַוְּמִימֹת	רָבַת
הִקְרִימוֹת	(הוֹקֵמֹת)	הִתְקַוְּמִימֹת	רָבַת
הִקְרִימוֹתִי	(הוֹקֵמֹתִי)	הִתְקַוְּמִימֹתִי	רָבַתִּי
הִקְרִימוּ	הוֹקֵמוּ	הִתְקַוְּמוּ	רָבוּ
הִקְרִימוּתֶם	(הוֹקֵמֶתֶם)	הִתְקַוְּמוּתֶם	רָבַתֶּם
הִקְרִימוּתְךָ	(הוֹקֵמֶתְךָ)	הִתְקַוְּמוּתְךָ	רָבַתְּךָ
הִקְרִימוּתֵינוּ	(הוֹקֵמֵינוּ)	הִתְקַוְּמוּתֵנוּ	רָבַתְּנוּ
הִקֵּם		הִתְקַוְּמִים	רָוַב
הִקִּים			רָוַיב
הִקִּים	יִקֵּם	יִתְקַוְּמִים	יָרַוַב
תִּקִּים	תִּקֵּם	תִּתְקַוְּמִים	תִּרְוַיב
תִּקִּים	תִּקֵּם	תִּתְקַוְּמִים	תִּרְוַיב
תִּקְרִימִי	תִּקְרִימִי	תִּתְקַוְּמִימִי	תִּרְוַיבִּי
אִקִּים	אִקֵּם	אִתְקַוְּמִים	אִרְוַיב
יִקְרִימוּ	יִקְרִימוּ	יִתְקַוְּמוּ	יָרְוַבוּ
תִּתְקַוְּמֶנָה	(תִּתְקַוְּמֶנָה)	תִּתְקַוְּמֶנָה	תִּתְרַבְּנָה
תִּתְקַוְּמוּ	תִּתְקַוְּמוּ	תִּתְקַוְּמוּ	תִּתְרַבְּבוּ
תִּתְקַוְּמֶנָה	(תִּתְקַוְּמֶנָה)	תִּתְקַוְּמֶנָה	תִּתְרַבְּנָה
נִקִּים	נִקֵּם	נִתְקַוְּמִים	נִרְוַיב
הִקֵּם		הִתְקַוְּמִים	רָוַיב
הִקְרִימִי	wanting	הִתְקַוְּמִימִי	רָוַיבִּי
הִקְרִימוּ	-	הִתְקַוְּמוּ	רָוַבוּ
הִתְקַוְּמֶנָה		הִתְקַוְּמֶנָה	(רָבְנָה)
מִקִּים		מִתְקַוְּמִים	רָב
	מִוִּקֵּם		רָוַיב

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשַׁב	יָשַׁב
3 f.	יָשְׁבָה	נָשְׁבָה	הוֹשִׁיבָה	הוֹשַׁבָה	יָשְׁבָה
2 m.	יָשַׁבְתָּ	נָשַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ	יָשַׁבְתָּ
2 f.	יָשַׁבְתְּ	נָשַׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשַׁבְתְּ	יָשַׁבְתְּ
1 c.	יָשַׁבְתִּי	נָשַׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי	יָשַׁבְתִּי
Plur. 3 c.	יָשְׁבוּ	נָשְׁבוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ	יָשְׁבוּ
2 m.	יָשַׁבְתֶּם	נָשַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשַׁבְתֶּם	יָשַׁבְתֶּם
2 f.	יָשַׁבְתֶּן	נָשַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשַׁבְתֶּן	יָשַׁבְתֶּן
1 c.	יָשַׁבְנוּ	נָשַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשַׁבְנוּ	יָשַׁבְנוּ
INFIN. <i>Absol.</i>	יָשׁוּב		הוֹשִׁיב		יָבוֹשׁ
<i>Constr.</i>	שָׁבַת	הִשָּׁב	הוֹשִׁיב	הוֹשַׁב	יָבוֹשׁ
FUT. 3 m.	יָשֵׁב	יִשָּׁב	יִוָּשֵׁב	יִוָּשַׁב	יִיבֹשׁ
3 f.	תֵּשֵׁב	תִּשָּׁב	תִּוָּשֵׁב	תִּוָּשַׁב	תֵּיבֹשׁ
2 m.	תֵּשֵׁב	תִּשָּׁב	תִּוָּשֵׁב	תִּוָּשַׁב	תֵּיבֹשׁ
2 f.	תֵּשְׁבִי	תִּשְׁבִּי	תִּוָּשֵׁבִי	תִּוָּשַׁבִּי	תֵּיבֹשִׁי
1 c.	אֵשֵׁב	אִשָּׁב	אוּוָּשֵׁב	אוּוָּשַׁב	אֵיבֹשׁ
Plur. 3 m.	יָשֻׁבוּ	יִשָּׁבוּ	יִוָּשֻׁבוּ	יִוָּשַׁבוּ	יִיבֹשׁוּ
3 f.	תֵּשְׁבֶנָּה	תִּשְׁבֶּנָּה	תִּוָּשֶׁבֶנָּה	תִּוָּשַׁבֶּנָּה	תֵּיבֹשְׁנָה
2 m.	תֵּשְׁבוּ	תִּשְׁבוּ	תִּוָּשֶׁבוּ	תִּוָּשַׁבוּ	תֵּיבֹשׁוּ
2 f.	תֵּשְׁבֶנָּה	תִּשְׁבֶּנָּה	תִּוָּשֶׁבֶנָּה	תִּוָּשַׁבֶּנָּה	תֵּיבֹשְׁנָה
1 c.	נֵשֵׁב	נִשָּׁב	נוּוָּשֵׁב	נוּוָּשַׁב	נֵיבֹשׁ
IMPER. 2 m.	שֵׁב	הִשָּׁב	הוֹשִׁב		יָבוֹשׁ
2 f.	שְׁבִי	הִשְׁבִּי	הוֹשִׁיבִי	wanting	יָבוֹשִׁי
Plur. 2 m.	שְׁבוּ	הִשָּׁבוּ	הוֹשִׁיבוּ		יָבוֹשׁוּ
2 f.	שְׁבֶנָּה	הִשְׁבֶּנָּה	הוֹשִׁיבֶנָּה		יָבוֹשְׁנָה
PART. <i>Act.</i>	יֹשֵׁב		מוֹשִׁיב		יָבוֹשׁ
<i>Pass.</i>	יָשׁוּב	נֹשֵׁב		מוֹשַׁב	יָבוֹשׁ

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 m.	לָמַד	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
3 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 3 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
1 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
INFIN. <i>Absol.</i>	לָמַד	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
<i>Constr.</i>	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
FUT. 3 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
3 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
1 c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 3 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
3 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
1 c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
IMPER. 2 m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
Plur. 2 m.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
2 f.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
PART. <i>Act.</i>	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
<i>Pass.</i>	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי

XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	גָּלָה	נִגְלָה	גָּלָה
3 f.	גָּלְתָה	נִגְלְתָה	גָּלְתָה
2 m.	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ
2 f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
1 c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
Plur. 3 c.	גָּלוּ	נִגְלוּ	גָּלוּ
2 m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2 f.	גָּלִיתְּן	נִגְלִיתְּן	גָּלִיתְּן
1 c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
INFIN. <i>Absol.</i>	גָּלֵה	נִגְלֵה	גָּלֵה
<i>Constr.</i>	גָּלוֹת	הִגְלוֹת	גָּלוֹת
FUT. 3 m.	יִגְלֶה	יִנְגְּלֶה	יִגְלֶה
3 f.	תִּגְלֶה	תִּנְגְּלֶה	תִּגְלֶה
2 m.	תִּגְלֶה	תִּנְגְּלֶה	תִּגְלֶה
2 f.	תִּגְלִי	תִּנְגְּלִי	תִּגְלִי
1 c.	אֶגְלֶה	אֶנְגְּלֶה	אֶגְלֶה
Plur. 3 m.	יִגְלוּ	יִנְגְּלוּ	יִגְלוּ
3 f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
2 m.	תִּגְלוּ	תִּנְגְּלוּ	תִּגְלוּ
2 f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
1 c.	נִגְלֶה	נִנְגְּלֶה	נִגְלֶה
IMPER. 2 m.	גָּלֵה	הִגְלֵה	גָּלֵה
2 f.	גָּלִי	הִגְלִי	גָּלִי
Plur. 2 m.	גָּלוּ	הִגְלוּ	גָּלוּ
2 f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה
PART. <i>Act.</i>	גָּלֵה		מִגְלֵה
<i>Pass.</i>	גָּלוּי	נִגְלֵה	

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלִּיתָה
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתְּ	הִגְלִיתְּ	הִגְלִיתְּ	הִתְגַּלִּיתְּ
גָּלִיתִים	הִגְלִיתִים	הִגְלִיתִים	הִתְגַּלִּיתִים
גָּלִיתִיךְ	הִגְלִיתִיךְ	הִגְלִיתִיךְ	הִתְגַּלִּיתִיךְ
גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
(גָּלְהוּ)	הִגְלְהוּ	הִגְלְהוּ	(הִתְגַּלְּהוּ)
גָּלְתִּים	הִגְלְתִּים	(הִגְלְתִּים)	הִתְגַּלְּתִּים
יִגְלָה	יִגְלָה	יִגְלָה	יִתְגַּלָּה
יִגְלְתָה	יִתְגַּלָּה	יִתְגַּלָּה	יִתְגַּלִּיתָה
יִגְלְתָה	יִתְגַּלָּה	יִתְגַּלָּה	יִתְגַּלִּיתָה
יִתְגַּלִּי	יִתְגַּלִּי	יִתְגַּלִּי	יִתְגַּלִּיתִי
יִגְלְתֶם	יִתְגַּלְּתֶם	יִתְגַּלְּתֶם	יִתְגַּלִּיתֶם
יִגְלְתֶם	יִתְגַּלְּתֶם	יִתְגַּלְּתֶם	יִתְגַּלִּיתֶם
יִתְגַּלִּינָה	יִתְגַּלִּינָה	יִתְגַּלִּינָה	יִתְגַּלִּיתֶנּוּ
יִתְגַּלְּתֶם	יִתְגַּלְּתֶם	יִתְגַּלְּתֶם	יִתְגַּלִּיתֶם
יִתְגַּלִּינָה	יִתְגַּלִּינָה	יִתְגַּלִּינָה	יִתְגַּלִּיתֶם
יִתְגַּלְּתֶם	יִתְגַּלְּתֶם	יִתְגַּלְּתֶם	יִתְגַּלִּיתֶם
wanting	וְהִגְלָה	wanting	וְהִתְגַּלָּה
	וְהִגְלִי		וְהִתְגַּלִּי
	וְהִגְלֶה		וְהִתְגַּלֶּה
	וְהִגְלִינָה		וְהִתְגַּלִּינָה
	מִיִּגְלָה		מִיִּתְגַּלָּה
מִיִּגְלָה	מִיִּגְלָה	מִיִּגְלָה	מִיִּתְגַּלָּה

I. *Nouns which suffer a change in the vowels only.*

i. With Kamets or Tsere in the penult.

SING. Abs.	אָדוֹן master	Const.	אֲדוֹן	PL. Abs.	אֲדוֹנִים	Const.	אֲדוֹנָי
	זָכוֹן memorial		זֲכוֹן		זֲכוֹנִים		זֲכוֹנָי
	מְלִיץ interpreter		מְלִיץ		מְלִיצִים		מְלִיצָי
Masc	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלִים	Fem.	גְּדוּלוֹת
	קָטוּל Kal. pass. part.		קָטוּלָּה		קָטוּלִים		קָטוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצָי
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כְּבֵד or כְּבֹד	PL. Abs.	כְּבֹדִים	Const.	כְּבֹדָי
Masc.	יָבֵשׁ dry	Fem.	יְבֹשָׁה	Masc.	יְבֹשִׁים	Fem.	יְבֹשׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטָי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קָטַלְתְּ	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מִקְטַל Piel part.		מִקְטַלָּה or מִקְטַלְתְּ		מִקְטַלִּים		מִקְטַלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּב fish	Const.	דָּב	PL. Abs.	דָּבִים	Const.	דָּבִי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשָׁי
	דָּבָר word		דָּבָר		דָּבָרִים		דָּבָרָי
	עָנָן cloud		עָנָן		עָנָנִים		עָנָנָי
	לֵבָב heart		לֵבָב		לֵבָבִים		לֵבָבָי
Masc.	חָכָם wise	Fem.	חָכְמָה	Masc.	חָכְמִים	Fem.	חָכְמוֹת
	נִקְטַל Niph. part.		נִקְטַלָּה or נִקְטַלְתְּ		נִקְטַלִּים		נִקְטַלוֹת

iv. With final ה.

SING. Abs.	מֵרָאָה	appearance	Const.	מֵרָאָה	PL.	Abs.	מֵרָאִים	Const.	מֵרָאֵי
	קָנָה	reed		קָנָה		קָנִים		קָנֵי	
Masc.	יָפָה	fair	Fem.	יָפָה	Masc.	יָפִים	Fem.	יָפוֹת	

v. Segholates.

SING. Abs.	מֶלֶךְ	king	Const.	מֶלֶךְ	PL.	Abs.	מְלָכִים	Const.	מְלָכָי
	סֹתֵר	covert		סֹתֵר		סֹתְרִים		סֹתְרָי	
	עֲצָם	strength		עֲצָם		עֲצָמִים		עֲצָמָי	
	בַּעַל	lord		בַּעַל		בָּעָלִים		בָּעָלָי	
	מָוֶת	death		מָוֶת		מָוֶתִים		מָוֶתָי	
	עֵינַי	eye		עֵינַי	DUAL.	עֵינַיִם		עֵינָי	
	רֶגֶל	foot		רֶגֶל		רֶגְלַיִם		רֶגְלָי	
	אָזֶן	ear		אָזֶן		אָזְנוֹתַי		אָזְנָי	

II. Nouns which double their final consonant.

SING. Abs.	גָּמַל	camel	Const.	גָּמַל	PL.	Abs.	גָּמָלִים	Const.	גָּמָלָי
	גַּן	garden		גַּן		גָּנִים		גָּנֵי	
	חֹק	statute		חֹק		חֻקִּים		חֻקָּי	
	שֵׁן	tooth		שֵׁן	DUAL.	שֵׁנַיִם		שֵׁנָי	
Masc.	קָטָן	small	Fem.	קַטְנָה	PL.	Masc.	קָטָנִים	Fem.	קַטְנוֹתַי
	עֵמֶק	deep		עֵמֶק		עֵמָקִים		עֵמָקוֹתַי	
Abs.	עֵבְרִי	Hebrew	Const.	עֵבְרִי	PL.	Abs.	עֵבְרִיִּים or עֵבְרָיִם	Const.	עֵבְרָיו
Masc.	טָרֵךְ	fresh	Fem.	טָרְיָה	Masc.	טָרֵיִם		טָרִיּוֹת	

III. Other nouns suffer no change.

SING. Abs.	מִלְבָּשׁ	garment	Const.	מִלְבָּשׁ	PL.	Abs.	מִלְבָּשִׁים	Const.	מִלְבָּשָׁי
Masc.	טוֹב	good	Fem.	טוֹבָה	Masc.	טוֹבִים	Fem.	טוֹבוֹת	
	מִקְטִיל	IIph. part.		מִקְטִילָה or מִקְטִילַת		מִקְטִילִים		מִקְטִילוֹתַי	

Nouns with the feminine ending ה.

i. With Kamets or Tseré in the penult.

SING. Abs.	דָּגָה fish	Const.	דְּגַת	PL. Abs.	דְּגוֹת	Const.	דְּגוֹת
	נִקְמָה vengeance		נִקְמַת		נִקְמוֹת		נִקְמוֹת
	עֲצוּז counsel		עֲצַת		עֲצוֹת		עֲצוֹת
	שִׁפָּה lip		שִׁפַּת	DUAL.	שִׁפְתַּיִם		שִׁפְתַּי

ii. From Segholates.

SING. Abs.	מִלְכָּה queen	Const.	מִלְכַת	PL. Abs.	מִלְכוֹת	Const.	מִלְכוֹת
	סְתָרָה covert		סְתַרַת		סְתָרוֹת		סְתָרוֹת
	עֲצָמָה strength		עֲצַמַת		עֲצָמוֹת		עֲצָמוֹת

iii. All others.

SING. Abs.	גִּנְחָה garden	Const.	גִּנַּת	PL. Abs.	גִּנּוֹת	Const.	גִּנּוֹת
	יְשׁוּעָה salvation		יְשׁוּעַת		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

SING. Abs.	מִשְׁמָרַת observance	Const.	מִשְׁמַרַת	PL. Abs.	מִשְׁמָרוֹת	Const.	מִשְׁמָרוֹת
	יוֹנְקַת sucker		יוֹנְקַת		יוֹנְקוֹת		יוֹנְקוֹת
	גִּלְגָּלַת skull		גִּלְגָּלַת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עֵבְרִית Hebrew-woman		עֵבְרִית		עֵבְרִיּוֹת		עֵבְרִיּוֹת
	מַלְכוּת kingdom		מַלְכוּת		מַלְכוּיֹת		מַלְכוּיֹת

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	לֵבָב	king	מֶלֶךְ	queen	מֶלֶכָה	hand	יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מֶלֶכָה		יָד
<i>Sing.</i> 1 c. my	"	לֵבָבִי	"	מֶלְכִי	"	מֶלְכָתִי	"	יָדִי
2 m. thy	"	לֵבְבְךָ	"	מֶלְכֶךָ	"	מֶלְכָתְךָ	"	יָדְךָ
2 f. thy	"	לֵבְבֶיךָ	"	מֶלְכֶיךָ	"	מֶלְכָתֶיךָ	"	יָדְךָ
3 m. his	"	לֵבְבוֹ	"	מֶלְכוֹ	"	מֶלְכָאוֹ	"	יָדוֹ
3 f. her	"	לֵבְבָהּ	"	מֶלְכָּהּ	"	מֶלְכָתָהּ	"	יָדָהּ
<i>Plur.</i> 1 c. our	"	לֵבְבֵינוּ	"	מֶלְכֵינוּ	"	מֶלְכָתֵינוּ	"	יָדֵינוּ
2 m. your	"	לֵבְבְכֶם	"	מֶלְכֶכֶם	"	מֶלְכָתְכֶם	"	יָדְכֶם
2 f. your	"	לֵבְבֵיכֶן	"	מֶלְכֵיכֶן	"	מֶלְכָתְיֶיכֶן	"	יָדְיֶיכֶן
3 m. their	"	לֵבְבָם	"	מֶלְכָם	"	מֶלְכָתָם	"	יָדָם
3 f. their	"	לֵבְבֵיהֶן	"	מֶלְכֵיהֶן	"	מֶלְכָתֵיהֶן	"	יָדֵיהֶן

PLURAL.

DUAL.

	hearts	לֵבָבִים	kings	מֶלְכִים	queens	מֶלְכוֹת	hands	יָדַים
<i>Const.</i>		לֵבָבִי		מֶלְכִי		מֶלְכוֹת		יָדֵי
<i>Sing.</i> 1 c. my	"	לֵבָבִי	"	מֶלְכִי	"	מֶלְכוֹתִי	"	יָדֵי
2 m. thy	"	לֵבְבֶיךָ	"	מֶלְכֶיךָ	"	מֶלְכוֹתֶיךָ	"	יָדֶיךָ
2 f. thy	"	לֵבְבֵיךָ	"	מֶלְכֵיךָ	"	מֶלְכוֹתֶיךָ	"	יָדֶיךָ
3 m. his	"	לֵבְבוֹ	"	מֶלְכוֹ	"	מֶלְכוֹתָיו	"	יָדָיו
3 f. her	"	לֵבְבָהּ	"	מֶלְכָּהּ	"	מֶלְכוֹתֶיהָ	"	יָדָיהָ
<i>Plur.</i> 1 c. our	"	לֵבְבֵינוּ	"	מֶלְכֵינוּ	"	מֶלְכוֹתֵינוּ	"	יָדֵינוּ
2 m. your	"	לֵבְבֵיכֶם	"	מֶלְכֵיכֶם	"	מֶלְכוֹתֵיכֶם	"	יָדֵיכֶם
2 f. your	"	לֵבְבֵיכֶן	"	מֶלְכֵיכֶן	"	מֶלְכוֹתֵיכֶן	"	יָדֵיכֶן
3 m. their	"	לֵבְבֵיהֶם	"	מֶלְכֵיהֶם	"	מֶלְכוֹתֵיהֶם	"	יָדֵיהֶם
3 f. their	"	לֵבְבֵיהֶן	"	מֶלְכֵיהֶן	"	מֶלְכוֹתֵיהֶן	"	יָדֵיהֶן

CARDINALS.

	MASCULINE.		FEMININE		
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>	
One	אֶחָד	אֶחָד	אֶחָדָה	אֶחָדָה	
Two	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם	שְׁתַּיִ	
Three	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ	
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	
Five	חַמֵּשָׁה	חַמֵּשָׁת	חַמֵּשׁ	חַמֵּשׁ	
Six	שֵׁשׁ	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ	
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע	
Eight	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה	
Nine	תְּשֵׁעָה	תְּשֵׁעַת	תְּשֵׁעַ	תְּשֵׁעַ	
Ten	עֶשְׂרֵה	עֶשְׂרֵת	עָשׂוֹר	עָשׂוֹר	
Eleven	{ עֶשְׂרִי	אֶחָד	עֶשְׂרֵה	אֶחָדָה	
		עֶשְׂרִי	עֶשְׂרִי	עֶשְׂרֵה	עֶשְׂרִי
Twelve	{ עֶשְׂרִי	שְׁנַיִם	עֶשְׂרֵה	שְׁתַּיִם	
		עֶשְׂרִי	שְׁנַיִ	עֶשְׂרֵה	שְׁתַּיִ
Thirteen	עֶשְׂרִי	שְׁלֹשָׁה	עֶשְׂרֵה	שְׁלוֹשׁ	
Fourteen	עֶשְׂרִי	אַרְבָּעָה	עֶשְׂרֵה	אַרְבַּע	
Fifteen	עֶשְׂרִי	חַמֵּשָׁה	עֶשְׂרֵה	חַמֵּשׁ	
Sixteen	עֶשְׂרִי	שֵׁשׁ	עֶשְׂרֵה	שֵׁשׁ	
Seventeen	עֶשְׂרִי	שִׁבְעָה	עֶשְׂרֵה	שִׁבַּע	
Eighteen	עֶשְׂרִי	שְׁמֹנֶה	עֶשְׂרֵה	שְׁמוֹנֶה	
Nineteen	עֶשְׂרִי	תְּשֵׁעָה	עֶשְׂרֵה	תְּשֵׁעַ	
Twenty	עֶשְׂרִים	Sixty	שְׁשִׁים	One hundred	מֵאָה
Thirty	שְׁלֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאָתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמוֹנִים	One thousand	אַלְפָּה
Fifty	חַמֵּשִׁים	Ninety	תְּשֵׁעִים	Ten thousand	רִבּוּאָה

ORDINALS.

First	רִאשׁוֹן	Fifth	חַמִּישִׁי	Eighth	שְׁמִינִי
Second	שֵׁנִי	Sixth	שֵׁשִׁי	Ninth	תְּשִׁיעִי
Third	שְׁלִישִׁי	Seventh	שְׁבִיעִי	Tenth	עֲשִׂירִי
Fourth	רְבִיעִי				

XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	· ·	·	}	· () ()	·	· () () ^q	}	}
	·	·		· () ()	·	· () () ^q		
	·	·	·	· () ()	·	· () () ^q		
SECONDARY SECTIONS.			·	· () ()	· () () ^q	· () () ^q	}	}
			·					
					·	· () () ()		
							·	·
UNUSUAL SECTIONS.					·		·	·
					·		·	·

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahh occupying the upper horizontal line of the table, if T'bhira is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lisha K'tanna.



LESSONS IN READING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּפִתּוֹת וּבְשָׂדֵה : מִיָּם עַד יָם : מֵאָדָם עַד בְּהֵמָה : אָדָם וּבְהֵמָה :
חֶשֶׁךְ וְלֹא אֹר : לָהֶם מְרֵה־שָׁמַיִם : הַשָּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים :
מֵעָרָב עַד בֹּקֶר : לָהֶם וּבִשְׂרַב בְּבֹקֶר וְלָהֶם וּבִשְׂרַב בְּעָרָב : מִבֹּקֶר
לְעָרָב : שָׁמֶשׁ לְאֹר בַּיּוֹם וְרֵחַ וְכוֹכָבִים לְאֹר בַּלַּיְלָה :

2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, הִנֵּה יְהוָה אֱתָה *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, הוּא אֱתָה הוּא אֱלֹהִים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *the earth (belongs) to Jehovah*, is *Jehovah's*, לִי הַכֶּסֶף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינָה *between me and thee*.

אני והנה : אני אני הוא אין אלהים עמדי : חי אנכי לעולם :
 האלהים אני : אין כמוהו אלהים בשמים ובארץ : האלהים
 בשמים ואתה על-הארץ : הלא אתה הוא אלהים בשמים : העוד
 לכם את : ועתה לי הם : לי הקטף ולי ההוב : התחת אלהים
 אני : ביני ובין ישראל אלה הוא לעולם :

3. OTHER PRONOUNS. § 30.

REMARK 4. When a demonstrative pronoun is joined to a noun as an attributive, it follows the noun and both receive the definite article, e. g. היום הנה *this day*, היום ההוא *that day*. When it is used as a predicate, the demonstrative stands first and is without the article זה היום *this is the day*, § 71. 1.

הוא וכל-אשר-לו : כל-אשר בבית : המקום ההוא : עד היום הנה :
 לארץ היאת ולבית הנה : זאת הארץ אשר לכם : זאת אלה בני
 ובין כל-בשר אשר על-הארץ : אין כמני בכל-הארץ : מי והנה : מי
 לי בשמים : מי אתה : מי אלה : מי כמוהו : מה המה אלה : למי
 אתה ואי מזה אתה : המקום אשר אתה בו קדש הוא : מה הארץ
 אשר הוא בה : אשר בשמים ממעל ואשר בארץ מתחת ואשר במים
 מתחת לארץ : לה אני וכל-אשר-לי :

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES. § 33.

The verbal forms should be analyzed or divided into their significant elements ; thus קטלתם *ye (m.) killed* is composed of קטל the ground form of the Kal pret. and קט shortened from the 2 m. pl. pron. אתם.

Analyze and translate:—

קטלתם , קטלה , קטלו , קטלת , קטל , קטול , קטלנו , קטלת
 קטל , קטלתו , קטלתי .

REMARK 5. Both forms of the infinitive may be used alone; but the construct only is employed with prepositions, § 81. 2, thus למשל, במשל not למשול, במשול.

יהנה גדלת מצד הוד והדר לבשת: את-תגלת סגרו: ¹ תבקה-
בה: ביהם דבק: דבקי בך: לא-שמרנו את-המצנה: נתן לו כסף
ובלים לשמר: לא-משלת בם: שבחה הארץ שבת ליהנה: שכנת
בשדה: סגרת הגלת ונצקת על פליהלים האלה: שמרתם את-
היום הזה: שמר את-פליהמצנה: אדק לבשתי: שמרתם את-השבת
כי קדש היא לכם:

¹ דבק is followed by ב, the usual Hebrew phrase being *to cleave or adhere in*, where the English idiom requires *to cleave to*. Daghash-forte conjunctive in ב, § 13. 4.

² משל is also followed by ב, where our idiom requires *to rule over*.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

A figure following a verbal form indicates the number of times it is to be found in the paradigm.

Analyze and translate:—

נקטלת, נקטלו, נקטלוני, נקטלת, נקטלתן, נקטלה, נקטלתי,
הקטל, נקטל, נקטלתם.

קטלתי, קטלת, קטלת, קטלת, קטלת, קטלני, קטל, קטלתם,
קטלה, קטלת, קטלת, קטלת, קטלת, קטלני, קטלתי, קטלתן,
קטלת, קטלתם.

REMARK 6. The sign of the definite object את becomes אַת before grave suffixes and אות before light suffixes, § 66. 3, thus אַתְּכֶם, אֹתֵי; with the 3 m. s. suffix it is אַתּוֹ, with 3 f. s. אֹתֶה, § 29. 4.

לא נבדלו: נכבשה הארץ לפניכם: קבצתי אתכם ונקדשתי בכם
וינדעתם כי-אני יהוה: סגר פליבות: את-אלעזר קדשו לשמר את-

הָאָרוֹן : שִׁבְנֹתַי אֶתְכֶם בַּמָּקוֹם הַזֶּה : הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְשֵׁן
 אֶתְכֶם בָּהּ : אֹתִי שִׁבְנֹתֶם : לֹא קִדַּשְׁתֶּם אוֹתִי : לְקַחַת אֶת־הַשְּׂמֶן
 וּמִשְׁחַת אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וְקִדַּשְׁתָּ אוֹתוֹ : נִקְבְּצוּ לָהּ :

6. THE REMAINING PRETERITES AND INFINITIVES. § 35.

Analyze and translate:—

הַקְּטִילְתֶּם, הַקְּטִילְנִי, הַקְּטִילָה, הַקְּטִילְתָּ, הַקְּטִילְתָּ, הַקְּטִילְתִּי, הַתְּקַטְּלֵנִי,
 הַקְּטִילְתָּ, הַקְּטִילְתָּ, הַקְּטִילְתָּ, הַקְּטִילְתִּי, הַקְּטִיל, הַקְּטִיל (2), הַתְּקַטְּלוּ,
 הַקְּטִיל, הַקְּטִיל, הַתְּקַטְּל (2).

REMARK 7. The absolute infinitive is often joined with the finite tenses of the verb for the sake of emphasis, thus *הַקְּדִישׁ הַקְּדִישׁ הַקְּדִישׁ* *consecrating I have consecrated*, i. e. *I have certainly or entirely consecrated*.

גַּם־אֹתָם הַקְּדִישׁ הַמִּלְכָּה דָּוִד לַיהוָה עַב־תְּפִסָּה וְהִזְהִב אֲשֶׁר הַקְּדִישׁ
 מִכָּל־הַגּוֹיִם אֲשֶׁר כָּבַשׁ : לֹא־הִתְקַדְּשׁוּ : הַקְּדִישׁ הַקְּדִישׁ אֶת־הַכֶּסֶף
 לַיהוָה : הִשְׁתִּיחַ אֶת־הָאָרֶץ הַזֹּאת וְהִשְׁבִּית מִמֶּנָּה אָדָם וּבַהֲמָה : הִשְׁבַּתְנוּ
 אֶת־הַמִּלְאָכָה : ¹ הִמְעַט בִּרְהֻבָּיִל ² אֱלֹהִים אֶתְכֶם לְהַקְרִיב אֶתְכֶם לוֹ : הִמְלִיךְ
 עַל־הַמְּלָכוֹת : ³ הִשְׁלַחְתִּי בְכֶם אֶת־חַיִּיהָ וְשָׂפָלָה אֶתְכֶם וְהִכְרִיתָהּ
 אֶת־הַבְּהֵמָה וְהִמְלִיטָה אֶתְכֶם :

¹ See § 26.

² Plural in form but singular in sense, and therefore taking a singular verb, § 85. 3.

³ Followed by the prep. בַּ in the sense of *sending upon or against*.

7. KAL FUTURE, IMPERATIVE AND PARTICIPLES. § 36.

Analyze and translate:—

יִקְטֹלוּ, תִקְטֹל (2), יִקְטֹל, יִקְטֹל, תִקְטֹלְנָה (2), אִקְטֹל, תִקְטֹלוּ,
 יִקְטֹלוּ, יִקְטֹלוּ, יִקְטֹלוּ, יִקְטֹלוּ, יִקְטֹלוּ, יִקְטֹלוּ, יִקְטֹלוּ, יִקְטֹלוּ.

REMARK 8. The article before a participle must sometimes be rendered in English by the relative pronoun, e. g. *הַשֹּׁמֵר* *the (one) keeping* or *(he) who is keeping*.

9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence *את אשר* means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יוסף חי והוא משל בכלי־הארץ: ביום ההוא תשפת: מערב עד־ערב
 תשפתי: יום ולילה לא ישפתי: ועתה יהנה שמר את אשר דברתי:
 תשמר את־כלי־המצנח הזאת: יהנה שכן בציון: יהנה השכן בציון:
 שכן בארץ: שכנו בסלע: השער הזה סגור: ובעת ההוא פלשתיים
 משלים בישראל: לא־אמשל אני בכם יהנה ומשל בכם: תלבשי שני:
 בן תלבשינה תבתיולת:

8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נקטל, הקטל, הקטלנה, הקטלו, הקטלי, תקטל (2), אקטל,
 תקטל, תקטלו, יקטלו, תקטלי, נקטל, תקטלנה (2).

קטל, מקטל, קטלנה, תקטלי, אקטל, נקטל, יקטלו, תקטלנה,
 תקטל (2), יקטל, מקטל, קטלו, קטלי, תקטלו.

REMARK 10. The infinitive with or without the preposition ל may be the subject of a sentence, as *לא לה להקטיר* *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus *הוא אשר* *he is the one who* or *that is the thing which*.

הבדלו מן העדה הזאת: השער לא־יסגר עד־הערב: הסגר בבית:
 ויריחו מסגרת: הוא אשר־דבר יהנה בכם אקדש ועל־פני כלהעם
 אקבד: ידעי הגוים כי אני יהנה מקדש את־ישראל: לא־לה להקטיר
 ליהנה כי לפניהם המקדשים להקטיר: השמר לה פן־תדבר עם־יעקב

מטוב עד־רע: השִׁמְרוּ לָכֶם פְּנֵי־תְשֻׁבָהוּ אֶת־הַבְּרִית אֲשֶׁר כָּרַת יְהוָה
עִמָּכֶם: אֲמַרְתִּי כִּבְד אֶכְבֵּד אֹתָהּ וְהִנֵּה מִנַּע אֹתָהּ יְהוָה מִכְבוֹד:

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC.
§ 38.

Analyze and translate:—

תִּתְקַטְלוּ, נִקְטִיל, אֶקְטִיל, תִּקְטְלוּ, תִּקְטְלוּ (2), וְתִקְטְלוּ (2),
יִקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ, מִקְטִיל,
מִתְקַטֵּל.

אָנֹכִי מִמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם: הַפְּחִיזוּם אֶלְבוּשׁ לְשַׁע: וְנִסִּים
הַפְּחִיזוּם וְיִתְקַדְּשׁוּ: עֲתָה הִתְקַדְּשׁוּ וְקִבְּשׁוּ אֶת־הַבְּרִית הַזֹּאת: וְעַתָּה
הִשְׁפִּילוּ: לֹא־תִכְרִית חֹסֵד מֵעַם הַבְּרִית הַזֹּאת עַד עוֹלָם: כֹּה אָמַר
יְהוָה אֱלֹהֵי מִשְׁבֵּית מִן־הַמְּקוֹם הַזֶּה שְׂשׂוֹן וְשִׁמְתָהּ: וְיַמְלִיכוּ אֹתוֹ עַל־
כָּל־יִשְׂרָאֵל: לֹא תִקְרִיבוּ אֵלֶּה לִיהוָה: הַמְשִׁחִית אֶתָּה אֵת כָּל־
הַשָּׂאֲרִית: מִשְׁחָתִים אֲנַחֲנוּ אֶת־הַמְּקוֹם הַזֶּה כִּי־גָדְלָה הַצְּעָקָה לִפְנֵי
יְהוָה:

9 b. THE ENTIRE PARADIGM OF קָטַל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קָטַלְתָּ (3), תִּקְטְלוּ (5), קָטַלְתָּ (2), נִקְטְלוּ, הִקְטְלוּ (2),
הִקְטַלְתָּ (4), יִקְטִיל, הִתְקַטְלוּ, הִתְקַטְלוּ, הִתְקַטְלוּ (2), קָטַל (2),
הִקְטַלְתָּ, אֶקְטִיל, הִקְטַלְתָּ (2), הִקְטַל (8), יִתְקַטֵּל, הִתְקַטֵּל (4),
יִקְטִילוּ, הִקְטִילוּ, הִקְטִילוּ (12), קָטַלוּ (3), תִּקְטֵל (10),
מִקְטֵל (3), הִקְטִילוּ (2), הִתְקַטְלוּ, נִקְטִיל, תִּתְקַטֵּל (2),
תִּתְקַטְלוּ, מִקְטִיל, הִקְטִיל (2), נִקְטַלְתָּ, תִּקְטְלוּ (5), אֶקְטֵל (5),
אֶתְקַטֵּל, תִּקְטִילוּ, נִקְטַלְתָּ (2), תִּקְטְלוּ (5), נִתְקַטֵּל, מִתְקַטֵּל, תִּקְטִילוּ,
הִתְקַטְלוּ, הִקְטַלְתָּ (2), נִקְטְלוּ, קָטַלְתִּי (3), יִקְטֵל (5), נִקְטֵל (7),
תִּתְקַטְלוּ (2), הִתְקַטְלוּ (2), הִקְטַלְתִּי (2), נִקְטַלְתִּי, קָטַלְתִּי (2),
נִקְטַלְתָּ, קָטַלְתָּ (6), יִקְטֵלוּ (5), הִקְטִילוּ, הִקְטַלְתָּ (2).

יתקטלו , קטל (11) , קטלה (3) , נקטלנו , הקטלתו (2) , קטלתם (3) ,
 התקטלתו , התקטלו , הקטיל (2) , התקטלתו , התקטלו .

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לא is the simple negative; אל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לא תִּסְגֹּר *thou shalt not deliver*, אל תִּסְגֹּר *deliver not*.

נָגַעַה הַיָּד וַתִּדְבֹק הַיָּד אֶל־הַקָּרֵב: וַיְהִינָה צֶמֶן בְּרֵד וַיִּמְטֵר יְהוָה
 בָּרֶד עַל־הָאָרֶץ: וּמִרְדֵּי נֹדַע אֶת־הַפֶּל וַיִּקְרַע מִרְדֵּי אֶת־הַבְּגָדִים
 אֲשֶׁר לוֹ וַיִּלְבַּשׁ שֵׁק וְאֶפֶס וַיִּזְעַק וַיִּזְעַק זָעָקָה וַתִּשְׁלַח הַמַּלְאָכָה בְּגָדִים
 לְהַלְבֹּשׁ אֶת־מִרְדֵּי וְלֹא קָבַל: וַבְּרִית יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה וַיִּרְשָׁתָּהּ
 אֲהֵם וַיִּשְׁבָּתָהּ בְּאָרֶץ: אֶת־אֲחֵרוֹן תִּקְרִיב אֶל־הַמִּשְׁכָּן וַרְחֹצֵתָ אֹתוֹ בַּמַּיִם
 וַלְקַחְתָּ אֶת־הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת־אֲחֵרוֹן אֶת־הַבְּגָדִים וַלְקַחְתָּ אֶת־הַשֶּׁמֶן
 וַרְחֹצֵתָ עַל הָרֹאשׁ וּמִשַּׁחְתָּ אֹתוֹ: אֶל־תִּשְׁבֵּן עִמָּה רַע: קָרֵב עַד־הַנֶּפֶשׁ
 וְאִדְבָּרָה: שְׁמְרֵהּ־זֹאת לְעוֹלָם:

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַל *he killed him* is composed of קָטַל 3 masc. sing. pret. and ם for הוּ suffix of 3 masc. sing. with vowel of union

(ִ), and is equivalent to קָטַל אִתּוֹ; she killed her is for קָטַלְתָּהּ, which is composed of קָטַלְתָּ 3 fem. sing. pret., whose termination becomes ת before suffixes, and ה suffix of 3 fem. sing., and is equivalent to קָטַלְתָּהּ.

Analyze and translate:—

קָטַלְתְּוּ , קָטַלְתְּנִי , קָטַלְתְּם , קָטַלְתְּכֶן , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ .

קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ .

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתְּוּ , קָטַלְתְּנִי , קָטַלְתְּמִי , קָטַלְתְּכִי , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ .

קָטַלְתְּוּ , קָטַלְתְּנִי , קָטַלְתְּמִי , קָטַלְתְּכִי , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ .

קָטַלְתְּוּ , קָטַלְתְּנִי , קָטַלְתְּמִי , קָטַלְתְּכִי , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ , קָטַלְתְּהוּ .

* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus *he caused him to kill* or *he caused to kill him*; *thou hast caused them to put on tunics*, but *thou hast caused Eleazar to put them on*.

Analyze and translate:—

הַקְטִילְנִי , הַקְטִילְתִּיהָ , הַקְטִילְיָהּ , הַקְטִילְתִּיו (2) , הַקְטִילְתָּו ,
הַקְטִילְוּהוּ , הַקְטִילְוּהָ , הַקְטִילְתֶּם , הַקְטִילְתֶּיהָ (2) , הַקְטִילְתֶּוּ ,
קְטַלְנִי , קְטַלְתִּיוֹן , קְטַלְתִּים , קְטַלְתֶּם , קְטַלְתֶּם , קְטַלְתִּיכֶן ,
קְטַלְתִּים , קְטַלְתִּים (2) .

גְּדַלְתִּיו , גְּדַלְוּהוּ , כְּבַדְוּנִי , כְּבַדְוּהָ , כְּבַדְתִּוּ , כְּבַדְתֶּנִּי , סְגַרְנִי ,
שְׂפַלְתִּים , שְׂפַלְתֶּה , קַדְשָׁתֶם , קַדְשָׁתוֹ , קַדְשׁוּהוּ , הַקְדִּשְׁתִּיהָ , הַסְּגִירוֹ ,
הַכְּרַתִּיהָ , הַכְּרַתִּיו (2) , הַשְּׂבַתֶּם , הַשְּׂבַתִּיהָ .

אֵין לָהּ אֵב וְאֵם וְלִקְחָהּ מִרְדְּכִי ¹ לֹו לְבַת : וַיִּסְפָּר לָהֶם חֶמֶן אֵת
כָּל־אֲשֶׁר גָּדְלוֹ הִמְלִיךָ : הִנֵּה אֲנִי עִמָּךְ וְשִׁמְרָתִיָּה כָּל אֲשֶׁר דִּבַּרְתִּי
לָךְ : שֶׁפָּחַתִּי רָעַב וְחִקָּה וְשִׁפְלָךְ : הַבְּגָדִים יִלְבָּשׁ וְרַחֵץ בַּמַּיִם וּלְבַשֶּׁם
וְלָקַח מִן הַדָּם וְנָתַן עַל־הַמִּזְבֵּחַ וְקִדְשׁוֹ : הַלְּבִישְׁנִי הַבְּגָדִים : הַלְּבַשְׁתִּיו
הַקְּתָנִת : הַמְּלֻחָמָה הַדְּבִיקָתָהּ : אֵתָּה הַבְּדִלְתָּם לָךְ ³ כְּאֲשֶׁר דִּבַּרְתָּ אֲדֹנָי
יְיָהוָה ⁴ :

¹ *To himself*, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

² Used adverbially, *how*.

³ See § 29. 3.

⁴ § See 23. 3.

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of יִקְטַל .

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. יִשְׁלַחְנִי וְיִשְׁלַחְנִי not יִשְׁלַחְנִי from יִשְׁלַח , and יִשְׁלַחְנִי from יִשְׁלַח .

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

Analyze and translate:—

יִקְטְלוּנִי, יִקְטְלוּנִי (2), יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי,
 יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי,
 יִקְטְלוּנִי, יִקְטְלוּנִי (4), יִקְטְלוּנִי (2), יִקְטְלוּנִי (2),
 יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי (2),
 יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי (3), יִקְטְלוּנִי,
 יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי.

¹ See § 42. 2.

נִכְרַתְנִי מִהָאָרֶץ: ¹ וַיִּשְׁמְרֵנִי בְכָל־יְהוָה אֲשֶׁר־הִלַּכְנִי בָהּ: עֲשֵׂה
 דְּבַר־נָא אֶל־הַמֶּלֶךְ כִּי לֹא יִמְנָעֵנִי מִמֶּנִּי: וַיִּקְרָשׂ אֶת־הַמִּשְׁכָּן וְאֶת־
 הַמִּזְבֵּחַ וַיִּמְשַׁחֵם: וַיַּתְפֹּשׂ בַּשִּׁלְמֹה וַיִּקְרָעֶהָ: אֶת־הַיְהוָה תִּשְׁמְרֵם
 לְעוֹלָם: הַתְּשַׁבַּח אֲשֶׁה הָעוֹלָם אֲשֶׁר לָהּ גַם־אֱלֹהֵהּ תִּשְׁפָּחֶנָה וְאֲנִי לֹא
 אֲשַׁכַּחֶהָ: וַיִּמְלְכוּ אֹתוֹ וַיִּמְשְׁקֵהוּ: יְהוָה יִשְׁמְרֶהָ מִכָּל־רֵעַ מֵעַתָּה וְעַד־
 עוֹלָם: לָקַח אֶת־כָּל־יְהוָה וְהַזָּהָב וַיִּשְׁלַחֵם אֶל־הַמֶּלֶךְ ² הַיֹּשֵׁב בְּדַמְשֶׁק:

¹ Translate the future with vav conversive in these and subsequent exercises as though a preterite preceded.

² See Remark 7.

b. Piel and Hiphil Futures.

REMARK 17. In those forms of the Piel future, which end with the last radical, Tseré is shortened or rejected before suffixes as in the 3 masc. sing. of the Piel preterite.

18. Tseré in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hhirik before suffixes, e. g. אֶל־תִּשְׁחַת *destroy not*, אֶל־תִּשְׁחֵהוּ *destroy him* (or *it*) *not*.

Analyze and translate:—

יִקְטְלוּנִי, יִקְטְלוּנִי (2), יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי, יִקְטְלוּנִי,
 יִקְטְלוּנִי (3), יִקְטְלוּנִי (4), יִקְטְלוּנִי, יִקְטְלוּנִי.
 פָּשַׁטְתִּי אֶת־הַכֹּתֶזֶת אֵיכָכָה אֶלְבָּשָׁנָה רַחֲצֵתִי אֶת־הַרְגֵּלִים אֵיכָכָה
 אֶטְנַפֵּם: הַבְּהֵל בְּדִילְכֵי וְהוֹן מִהָעַם: עֲמֹז אֲנִי בְּצָרָה אֶחְלָצֵהוּ

וַאֲכַפְדֹּזִי: וַנִּשְׁכַּם בַּבֶּקֶר וַנִּשְׁלַחְהָ: אָמַר אֶל־תִּשְׁחִיתֶהּ: פִּי בָרַכָה בּוֹ:
 רַחֲמִים יִהְיֶה לָּא נִשְׁחִיתָהּ וְלֹא יִשְׁפַח אֶת־חַבְרִית אֲשֶׁר נִשְׁפַּע לָכֶם:
 מִה־אַנּוֹשׁ פִּי תִזְכְּרֶנּוּ וְכַבּוֹד וְהַדָּר תִּעֲשֶׂרְהוּ: וְתִמְשִׁלְהוּ בְּכָל־הָאָרֶץ:
 לָקַח אֹתוֹ וַתִּמְלִיכֵהוּ עַל־יִשְׂרָאֵל: וְאַרְחֻצָּהּ בַּמָּוִם וְאַל־בִּישָׁהּ: וַלְבַשְׁתָּהּ
 בְּנָדִים:

c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י. expressing the subject of the verb קָטַלְי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְהָ *thy killing* or *to kill thee*, הִקְטִילָהּ *thy causing to kill, to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְנוּ (2), קָטַלְהָ, קָטַלְי, קָטַלְהוּ, קָטַלְהָ,
 קָטַלְנִי (2), קָטַלְנוּ, קָטַלְהָ, קָטַלְנוּ, קָטַלְהוּ, קָטַלְנִי.
¹ קָטַלְי (2), קָטַלְהָ, קָטַלְנִי, קָטַלְכֶם, קָטַלְם, קָטַלְם, קָטַלְנוּ,
 קָטַלְנִי (2), קָטַלְהָ, קָטַלְהוּ, הִקְטִילְנִי (2), הִקְטִילְכֶם, הִקְטִילְהוּ,
 הִקְטִילְי, ² הִקְטִילְי, הִקְטִילְוּ, הִקְטִילְוּ.

¹ Of the two forms here represented one has a suffix, the other has not.

² Notice the position of the accent.

אָמְרִי, אָמְרִי, אָמְרָהּ, אָמְרָם, שְׁלַחְנִי, שְׁלַחְי, שְׁלַחְי, שְׁלַחְי (2),
 שְׁלַחְנִי (2), שְׁלַחְנִי, שְׁלַחְנִי (2), שְׁלַחְהָ, שְׁלַחְהָ, שְׁלַחְהוּ, שְׁמֹרְנִי (2),
 שְׁמֹרְם, שְׁמֹרְם, שְׁמֹרְהָ, שְׁמֹרְהוּ, שְׁמֹרוּ.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

בָּם וְנִקְדָּשְׁתִּי *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

וְשָׁמַע הָעָם בְּרָבְרֵי עֲמֻדָּה: וַיִּשְׁמַע יְהוָה¹ בְּבַרְבָּרְכֶם לִי: עָתָה
 כִּבְדֵנִי נָא לְגַד יִשְׂרָאֵל: אַתָּה דַּבַּרְתָּ אֶל־הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ:
 מִשְׁחֹו אֲהָם: מִשְׁחֹו כִּי־זָה הוּא: קִבְּצָנִי מִן־הַגּוֹיִם: בְּקִבְּצֵי אֶת־
 יִשְׂרָאֵל מִן־הַגּוֹיִם² וְנִקְדָּשְׁתִּי בָּם וְנִדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה¹ בְּהַקְדָּשִׁי
 בְּכֶם: וַיִּמְשַׁח אֹתוֹ לְקָדְשׁוֹ: וַיִּבְרַח אַהֲרֹן לְהַקְטִיר לִפְנֵי
 יְהוָה:

¹ The initial aspirate has Daghesh-lene as though the preceding word were אֲנִי § 23. 3.

² The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, הַאֲבֹן הַגָּדוֹלָה *a great stone*, אֲבֹן גְּדוֹלָה *the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last הַאֲתָה הַגְּדוֹלוֹת הַאֲלֵה *these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it הַאֲבֹן הַגָּדוֹלָה or הַגָּדוֹלָה הַאֲבֹן *the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition מִן § 72. 1, הַקְטַנָּה מִמֶּנָּךְ *thy sister young from thee*, i. e. *younger than thou*; אֲגִדֵּל מִמֶּנָּךְ *I will be greater than thou*.

שְׁמִים תִּדְּשִׁים¹ וְנִאֲרָץ תִּדְּשֶׁה: גּוֹיִם רַבִּים וּמַלְכִים גְּדוֹלִים: וְהִנֵּה
 בָּאָר בְּשׂוּדָה וְהָאֲבֹן גְּדוֹלָה עַל־הַבָּאָר: שְׁלֵמָה תִּדְּשֶׁה: הַתְּאֵמִים הַטְּבוּרֹת

טבות מאד וְהָרְעוֹת רְעוֹת מְאֹד: אֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶדוֹם
 לִפְנֵי מֶלֶךְ-מִלְכָּךְ לְיִשְׂרָאֵל: אֵת פְּלִי-הַמְּלָכִים הָאֵלֶּה לְכַד: ² עַל-מָה דָּבַר
 יְהוָה ³ עֲלֵינוּ אֵת פְּלִי-הָרְעָה הַגְּדוֹלָה הַזֹּאת: וַיְהִי הַשְּׁלִיף עֲלֵיהֶם
 אֲבָנִים גְּדוֹלוֹת מִן-הַשָּׁמַיִם: הָאֶרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה נָתַן לָהּ: עִיר
 גְּדוֹלָה גְּבֻעוֹן וְהִיא גְּדוֹלָה מִן-הָעִיר:

¹ Vowel of the noun assimilated to the preceding Kamets as after the article, § 25. 3. a.

² Upon what ground, i. e. for what reason, why.

³ Upon us or against us.

14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מְקוֹם *a place*, but הָאָרוֹן מְקוֹם *the place of the ark*; יְהוָה אָרוֹן *the ark (not an ark) of Jehovah*.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, אִישׁ אֱלֹהִים *a man of God*, הָאִישׁ הָאֱלֹהִים *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יוֹם יְהוָה הַגָּדוֹל, וְהַיּוֹרָא *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

כַּנְפֵי הַכְּרוּבִים: אָרוֹן אֱלֹהֵי יִשְׂרָאֵל: אָרוֹן בְּרִית וְהוּא: כָּל כְּלֵי בַיִת
 הָאֱלֹהִים הַגְּדֹלִים וְהַקְּטָנִים: כֹּכְבֵי הַשָּׁמַיִם: הֵן לַיהוָה הַשָּׁמַיִם וְשָׁמַי
 הַשָּׁמַיִם הָאֶרֶץ וְכָל-אֲשֶׁר-רָבָה: הַקֵּל קַל גַּעֲב וְהַיָּדִים יָדֵי עֲשׂוֹ: תְּכַפְּדֵנִי
 חֵית הַשְּׂדֵה: אֵתָהּ הַמְּלֻכְתָּנִי עַל-עַם רַב כַּעֲפַר הָאֶרֶץ: וַיִּגְדַּל הַמְּלָךְ
 מִכָּל מַלְכֵי הָאֶרֶץ: יָשַׁב דָּוִד בְּשֵׂדֵה פְּלִשְׁתִּים: וַיִּשְׁבְּחֵהוּ אֱתֵי-יְהוָה וַיִּמְפַּר

אֲהֵם בְּיַד מֶלֶךְ אֲדוֹם: הֲלֹא טוֹב אֲבָנָה וּפְרָפֶר נְהָרוֹת דְּמִשְׁק מִכַּל¹ מִיָּמֵי
יִשְׂרָאֵל הֲלֹא־אֶרְחֵץ בָּהֶם וְטָהַרְתִּי:

¹ 23. 1. אִמְנָה קָרִי .

¹ The construct of מֶלֶךְ, a reduplication of the more usual form מֶלֶךְ .

15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֲרַי *after*, אֵלַי *to*, עַל *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֲרַי not אַחֲרֵי *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת־מִצּוֹתָיו תִּשְׁמְרוּ וּבְכֹל¹ תִּשְׁמְעוּ וְבוֹ² תִּדְבָּקוּן: אֵתָה אֶת־בְּרִיתִי
תִּשְׁמֹר אֵתָה וְזוֹרְעָה אֶתְרִיָּה: אֶבֶד תִּאבְדוּן אֶת־כְּלֵי־הַמִּקְמוֹת אֲשֶׁר
עָבַדוּ־שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם לְרָשִׁים אֲהֵם אֶת־אֱלֹהֵיהֶם וְנִתְּצֶתֶם אֶת־
מִזְבְּחֵיהֶם וְשַׁבְּתֶם אֶת־מִצְבֹּתֶם וְאֲשֶׁרִיחֶם תִּשְׂרְפוּן בָּאֵשׁ וְאֶבְדֶּתֶם אֶת־
שָׁמֶם מִן־הַמָּקוֹם הַזֶּה: וְהֵנָּה אֲנִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ פְּלִי־הָאָרֶץ וַיִּדְעֶתֶם
בְּכֹל־לִבְבְּכֶם וּבְכֹל־נַפְשְׁכֶם כִּי לֹא נָפַל הָבָר אֶחָד מִכָּל הַדְּבָרִים הַשׁוֹבִיִּים
אֲשֶׁר דִּבֶּר יְהוָה אֵלֵיהֶם³ עֲלֵיכֶם:

¹ אֵלַי may take a direct object, or as in this instance be followed by בְּ

² See Lesson 4, note 1; also § 39. 3.

² § 30. 33.

³ The 3 plur. suf. with fem. plur. nouns may be either ם or יָהֶם .

⁴ Upon the subject of, concerning.

16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל:--

עֲמַדְתָּם, תַּעֲמֹד (2), תַּעֲמֹדוּ, נַעֲמֹד, אֲעֲמֹד, עָמַד (2), תַּחֲזִקִי,
יַחֲזֹק, תַּחֲזִקְנָה, תִּחֲזְקֶנָּה, אֲכַל.

הֲעֲמִידוּ, הֲעֲמִידוּנִי, נַעֲמִידְהוּ, תַּעֲמִידוּם, הֲעֲמִדְתָּ, תַּעֲמִדְנָה,
נַעֲמֹד.

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is כּל, e. g. וְהַפַּנּוּ כָּל־הַמַּיִם all the waters shall be turned.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others. § 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as מָקוֹם אֲשֶׁר the place which or where, etc.

וּנְהַפְּנֶה יְהוָה אֱלֹהֵינוּ לָהּ אֶת־הַקַּלְלָה לְבִרְכָה כִּי אָחֳבָה יְהוָה : הַשְּׁמַשׁ
 נִהְפָּה לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם : וְנִהְפְּנוּ כָּל־הַמַּיִם לְדָם : אָנֹכִי וּבִיתִי נַעֲבֹד
 אֶת־יְהוָה : עֲזַבְתֶּם אֶת־יְהוָה וְנָעֹזַב אֶתְכֶם : וְנִמְטָר עֲלֵיהֶם מִן לָאֵלִל :
 וְנִאֲכַלְהָ אֶת־הַמֶּן : וַיֹּאמֶר אִישׁ־הָאֱלֹהִים אֶל־הַמֶּלֶךְ לֹא אֲכַל לָהֶם בַּמָּקוֹם
 הַזֶּה : כָּל־עֲצָמוֹתַי תֹּאמְרֶנָּה יְהוָה מִי כָמוֹהוּ : בַּמָּקוֹם אֲשֶׁר־נֹאמַר לָהֶם
 לֹא־עָמִי אַתֶּם וְנֹאמַר לָהֶם בְּנֵי אֱלֹהֵי : וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל¹ נֹאמְרוּ נָא
 יְדַבְּרֶה אֲשֶׁר דִּבַּרְתָּ לְעַבְדְּךָ דָּוִד אָבִי :

* דְּבִיךְ קְרִי

¹ The future followed by נָא has the force of a petition or request.

² State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל :—

קָטַלְתִּי (2), קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ,
 קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ,
 קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

בָּרַךְ וּבִרְכָה יְהוָה בְּאָרְצוֹ אֲשֶׁר יְהוָה אֱלֹהֵינוּ נָתַן לָהּ : בְּרָכִי נַפְשִׁי
 אֶת־יְהוָה וְאֶת־שִׂבְחֵי כָּל־גִּמְלוֹתָיו : אַבְרָהָה וְאַנְדְּלָה שִׁמְהָ וְאַבְרָהָה מְבָרְכִיהָ

וַנְּבָרְכֶם בָּהּ כָּל גּוֹי הָאָרֶץ: נִדְעֵתִי אֵת אֲשֶׁר-תִּבְרַךְ מִבְּרָכָה: וְשִׁמְחָה
 בְּרָךְ אֶת-בֵּית עַבְדְּךָ וּמִבְּרַכְתֶּךָ יִבְרַךְ לְעוֹלָם: זַעֲקוּ אֵלַי וְלֹא אֲשַׁמֵּעַ
 אֲלֵיהֶם: וַיִּזְעַקוּ אִישׁ אֶל-אֱלֹהָיו: אֲנַרְשֶׁנוּ מִדֶּה-אָרֶץ: טַהֲרֵנוּ אֶת-כָּל-
 בַּיִת יְהוָה וְאֶת-הַמִּזְבֵּחַ וְאֶת-כָּל-פְּלִיּוֹ: וַיִּטְהַרוּ הַכֹּהֲנִים וַיִּטְהַרוּ אֶת-
 הָעָם: אָמַר אֲלֵיהֶם רַחֵם וְטַהַר:

18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שָׁלַחַת, שָׁלַחַ, שָׁלַחַת, אֲשַׁלַּח, נִשְׁלַחַת, נִשְׁלַחַ, שְׁלַחַת, וְשְׁלַיַח, הַשְּׁלַחַת
 נִשְׁלַחַת, מִשְׁתַּלַּחַת, שְׁלַחְתָּהּ, שְׁלַחְתִּי, שְׁלַחְתֶּי, וְשְׁלַחְתֶּם.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זָרַע לְזָרַע וְלָהֶם לֶאֱכֹל: בִּבְקָר זָרַע אֶת-זֶרְעָה: אֶל-תִּיגַע שְׂמֵחָ
 אֶת-כָּל-הָעָם: מִיִּיזְדַּע מִהִשׁוּב לְאָדָם: נִדְעֵתָ פִי יְהוָה שְׁלַחְתִּי אֶלְיָהּ:
 וַיֵּאמְרוּ אֱלֹהֵי הַיָּדְעֵתָ כִּי הַיּוֹם יְהוָה לָקַח אֶת-אֶדְלָיָה מֵעַל רֹאשֶׁהָ
 וַיֵּאמֶר גַּם אֲנִי נִדְעֵתִי: אֲתִי שְׁלַחְתָּ: תִּלְקַח אֶל-בֵּית הַמֶּלֶךְ: אֶל-יָא
 תִּמְנַע מִהֶלֶךְ אֲלֵי פִי כִּבְדֹ אֶכְבְּדָה מְאֹד: הַלּוּף הִלְכוּ הָעַצִּים לְמִשְׁחַת
 עֲלֵיהֶם מֶלֶךְ וַיֵּאמְרוּ לְזִית מְלוֹכָה עֲלֵינוּ: אִז־² תִּפְסַקְתָּה עֵינֵי עֲוֹרִים
 וְאֲזַנֵּי³ תִּהְרָשִׁים תִּפְסַתְתָּה: אֶקְרַע אֶת-הַמְּמֹלְכָה מִבַּיִת דָּוִד: קָרְעוּ לְבָבְכֶם
 וְאֶל-בְּנֵיכֶם:

* מלכה קרי

¹ The plural of אָדוֹן is often used, as it is here, in a singular sense.

² פָּקַח is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

³ תִּהְרָשׁ is for תִּהְרָשׁ and consequently does not lose its Tsere in the plural.

19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל:—

אָגַשׁ, נָגַשׁ (2), אָשַׁח, גָּשׁוּ, נִגָּשׁוּ, נִגָּשׁוּת, תִּגָּשְׁתָּה, גָּשׁוּ, נִגָּשׁוּ

בָּגֵשׁ , הִגֵּשׁ (2) , מִגֵּשׁ , הִגֵּשְׁתָּם , בָּגֵשׂוּ , הִגֵּשׂוּ , אָגַשׁ , מָגַשׁ ,
 נָתַתְּ , תַתְּ , הִגֵּשְׁתִּינִי , הִגֵּשְׁתִּינִי , הִגֵּשְׁתִּינִי , הִגֵּשְׁתִּינִי (2) ,
 בָּגֵשְׁתָּ , בָּגֵשְׁתָּ , בָּגֵשְׁתָּ (3) .

REMARK 35. The relative is often omitted as in English
honey I gave thee to eat for honey which I gave, etc., § 88. 3.

נָתַתִּי בְנִדָה אֶת־מֶלֶךְ הָעַי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אַרְצוֹ : וְעַתָּה
 יִהְיֶה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִי טוֹב מוֹתִי מִחַיִּי : קַח־מוֹסְרִי וְאֶל־
 בְּסֶסֶת : שְׁמַנִּי וְקִטְרֹתַי נָתַתְּ לַפְּנֵיהֶם וְתַקַּחְתִּי אֶת־לֶחְמִי אֲשֶׁר נָתַתִּי לָךְ
 וְדָבַשׁ הַחֶאֱכַלְתִּיךָ וְנִתְּתִיחֵי לַפְּנֵיהֶם : לֹא־הִגִּידָה לּוֹ דְבָר קִטְנָן וְגָדוֹל
 עַד־אֹר הַבִּקְרָה : הַגִּיד נָגִיד לְמֶלֶךְ אֶת פְּלִתֵהֶדְבָּרִים הָאֵלֶּה : ¹ לְמָה
 לֹא־הִגִּידְתָּ לִּי כִי ² אֲשַׁתָּה הוּא לְמָה אִמְרַתְּ אַחֲתִי הוּא וְאָקַח אֹתָה לִּי
 לְאִשָּׁה : וְהֵנָּה לֹא־הִגִּיד־לִי הַחֲצִי : נִפְלֵה־נָא בְּיַד יְהוָה כִּי־רַבִּים רַחֲמָיו
 וּבְיַד אָדָם אֶל־אֲפֹלָה :

* רחמיו קרי

¹ מָה preceded by ל is pointed לְמָה before a guttural and לָמָה before other consonants.

² The construct of אֲשַׁתָּה is אֲשַׁתָּה which, before suffixes, becomes אֲשַׁתִּי etc. See § 50.

20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species of סָבַב. For the present the usual sense of the passive and causative species may be retained, the Piel may be rendered *to surround entirely*, and even the unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in actual use.

Translate and give the corresponding forms of קָטַל :

סָבַבְתָּ , סָבַב (3) , סָבַב , סָבַב , סָבַב , סָבַב , סָבַב , סָבַב (2) , תִּסָּבֵב , תִּסָּבֵב , תִּסָּבֵב , נָסַב , נָסַב , נָסַב , הִסָּבַב , הִסָּבַב , נָסַבְתָּ , נָסַבְתָּ , סָבַבְתָּ , סָבַבְתָּ (2) , וְסָבַבְתָּ .

הִסָּבַב , הִסָּבַבְתָּ , הִסָּבַבְתָּ , הִסָּבַבְתָּ , מָסַב , מָסַב , הִסָּבַב , הִסָּבַב , תִּסָּבֵבְתָּ (2) , אִסָּבַב , אִסָּבַב , הִסָּבַב , הִסָּבַב , נָסַבְתָּ , נָסַבְתָּ , וְסָבַבְתָּ , וְסָבַבְתָּ (2) , תִּסָּבֵבְתָּ , וְסָבַבְתָּ , וְסָבַבְתָּ .

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבֹרָכָהּ בְּרוּךְ *blessed is every one of those blessing thee*.

37. The conjunction ׀ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not, etc., וְדָבַקוּ then shall cleave to thee, etc.*

אֲרָרֶיךָ אָרוּר וּמְבֹרָכֶיךָ בְּרוּךְ : אֲשֶׁר תֵּאָר וּנְאָר : לֹא תֵאָר אֶת־הָעָם
כִּי בְּרוּךְ הוּא : אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת־כְּלֵי־
מִצְוֹתָיו וְדָבַקוּ בָהּ כָּל־הַקְּלָלֹת הַאֵלֶּה : אָרוּר אַתָּה בְּעִיר וְאָרוּר אַתָּה
בְּשָׂדֶה : וַיֹּאמֶר גְּלוּ אֲבָנִים גְּדֹלוֹת אֶל־פִּי הַמַּעְרָה : גּוֹל עַל־יְהוָה
דַּרְבָּהּ : הַחַל לְטַהֵר אֶת־יְהוּדָה מִן־הָאֲשֵׁרִים וּנְיַתְצֵנִי אֶת מִזְבְּחוֹת
הַבָּעֲלִים וְהָאֲשֵׁרִים שֶׁבַר¹ וְהַחֵק וְעַצְמוֹת כְּהֵנִים שָׂרָף עַל־מִזְבְּחוֹתָם :
אִם מְדַרְע הַיְהוּדִים מְרַדְּכִי אֲשֶׁר תַּחֲלוֹת לְנַפֵּל לְפָנָיו נְפוֹל תַּפּוֹל
לְפָנָיו : הַיּוֹם הַזֶּה אַחַל גְּדֹלָהּ בְּעֵינַי כָּל־יִשְׂרָאֵל :

¹ יתיר *i. e.* Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

¹ With Pattahh in the ultimate in place of Tsere.

21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל :

נָשַׁב , גָּשַׁב , שָׁכַת , שָׁב , שָׁבְנָה , תִּשְׁבְּנָה , נוֹשַׁב , נוֹשַׁב , נוֹשֵׁב , נוֹשֵׁב , נוֹשִׁיב ,
נִשְׁבַּב , הִוְשִׁיבוּ , הוֹשִׁיבוּ (2) , יָבַשׁ , יָבַשׁ , תִּיבְשׁוּ , אִיבְשׁ , שָׁבְחוּ ,
שָׁבְחוּם , אוֹשִׁיבָהּ , הוֹשִׁיבוּם , הוֹשִׁיבוּהָ .

REMARK 38. The interrogative הֲ is employed in simple direct questions, הֲאֵחָיָה *shall I live?* in indirect questions אִם is more usual; *inquire אֵחָיָה אִם whether I shall live.*

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, *e. g.*, הֲתִשְׁמַר מִצְוֹתָיו אִם־לֹא *wilt thou keep (or in dependence*

on a previous verb, [*to know*] *whether thou wilt keep*) *his commandments or not?*

הוֹנֵעֶתֶם יְהוָה בְּדַבְרֵיכֶם וְאָמַרְתֶּם בְּמִוּה הוֹנֵעֵנִי בְּאִמְרֵיכֶם אֵינָה אֱלֹהֵי הַמַּשָּׁפָט: ¹ וְזָכַרְתָּ אֶת־כְּלֵי־דָרְךָ אֲשֶׁר הוֹלִיכָה יְהוָה אֱלֹהֶיךָ בַּמִּדְבָּר ² לְדַעַת אֶת־אֲשֶׁר בִּלְבָבָהּ הִתְשַׁמֵּר מִצְוֹתָו אִם־לֹא: וְנֹאֲתָה בְּנִי דַע אֶת־אֱלֹהֵי ³ אֲבוֹיָה וְעַבְדֵּהוּ: דַּע כִּי לֹא יִפֹּל מִדְּבַר יְהוָה ⁴ אֲרֻצָּה אֲשֶׁר־דָּבַר יְהוָה עַל בֵּית אֶהֱאָב: תִּדַע כִּי אֵין פְּלִיטָה בְּכִלְי־אֲרָץ: לֹא הִדְעֶתָ אֶת־עַבְדֵּי־יְהוָה מִי יוֹשֵׁב עַל־כֶּסֶׁא אֲדֹנֵי־הַמְּלָכָה אֲחֵרָיו: וְנִבְרַכְתֶּם וְנִשְׁלַחְתֶּם וְיִלְכּוּ אֶל־אֲהֻלֵי־יְהוָה: וְהוֹרִישׁ יְהוָה אֶת־כְּלֵי־גִוּוֹם הָאֵלֶּה מִלְּפָנֶיכֶם וִירְשִׁתֶּם גּוֹיִם גְּדֹלִים מִכֶּם:

* מצותיו קרי

* עבדך קרי

¹ Pret. with Vav Conversive.

² § 52. 1.

³ § 50. 2.

⁴ § 48. 1.

22. AYIN VAV AND AYIN YODII VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קטל :

קם (2), קים (2), קָמַנָה, קָמַנּוּ, תְּקוּמִינָה (2), תְּקוּמוּתֶם, וְקוּמוּ, קָיְמוּ, קָיִמוּ (2), נָקוּם, נָקוּמָה, נָקוּמִם, נָקוּמוּנִי, קוּיְמוּ (3), קוּיְמוּתֶם (2), תְּקוּיְמוּנָה (2), תְּקוּיְמוּתֶם (2), מְקוּיְמוּם, קוּיְמוּ, קוּיְמִי, קוּיְמוּהָ, קוּיְמוּהוּ.

תְּקוּיְמוּ, תְּקוּיְמוּ, תְּקוּיְמוּ, יוּקָם, תְּקוּיְמוּתִי, תְּקוּיְמוּתְךָ, מְקוּיְמוּם, אֲקוּיְמוּ, תְּקוּיְמוּתֶם, תְּקוּיְמוּתִי, תְּקוּיְמוּתֵךְ, רִיבִי, רִיבִי, רִיבִי, רִיבִי (3), רִיבִי (2), תְּקוּיְמוּתֵךְ, מְקוּיְמוּתֶם, וְקוּיְמוּתֵךְ, וְקוּיְמוּתֵי (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates, § 89. 2, *the blessing וְנִתְּנָה it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, מֵאֵין תָּבוּא *whence art thou coming?* the action being regarded as still continuing, whereas in מֵאֵין בָּאתֶם *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדַרְךָ אֲשֶׁר הִלַּכְתָּ: שׁוּבִי אִישׁ לְבֵיתוֹ: נִלְקַם נִלְקָה וְיָשׁוּב
 לְמָקוֹמוֹ: אֵת יְבִנוֹתֶיךָ תִּשְׁבֹּינָה לְקַדְמֶהֱכֵן: הִנֵּה אֲנֹכִי עִמָּךָ וְשִׁמְרֵתִיךָ
 בְּכָל ² אֲשֶׁר-תֵּלֵךְ וְהִשְׁבֵּתִיךָ אֶל-הָאָדָמָה הַזֹּאת: וַיִּשְׁלַחוּ אֶל-יְהוֹשֻׁבֵי הָעִיר
 לֵאמֹר הִשְׁבוּ פְלִשְׁתִּים אֶת-אֲרוֹן יְהוָה: וַיִּקְרְבוּ ¹ וַיִּמְרְדוּ לְמוֹת: אֶל-
² אֲשֶׁר תֵּלְכֵי אֵלֶיךָ וּבְאֲשֶׁר תֵּלִינִי אֵלָיון עִמָּךָ עִמִּי וְאֶל-תִּרְךָ אֵלֹהֵי בְּאֲשֶׁר
 תָּמוּתִי אָמוּת וְשֵׁם אֶקְרָב: אָנֹה תֵלֵךְ וּמֵאֵין תָּבוּא: וְעַתָּה הִבְרַכְהָ
 הַזֹּאת אֲשֶׁר הֵבִיא שִׁפְחָתָהּ לְאֹדְנִי וְנִתְּנָה לְנַעֲרִים הַמְתֵּהֲלָכִים בְּרַגְלֵי
 אֹדְנִי:

¹ § 50. 1.

² Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—
 , וּמָצָא , תִּמְצָאנָה (2) , תִּמְצָאנָה (2) , נִמְצָאתֶם , נִמְצָא (3) , מִצָּאת , הַמִּצָּאת ,
 תִּמְצָאנָה (2) , תִּמְצָאנָה (2) , מִצָּאתִי , מִצָּאתָה , אִמְצָאתֶהוּ , יִמְצָאֶהוּ .

REMARK 43. The verb מָלֵא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל-שְׁמוּאֵל וַיֹּאמֶר הֲגִנִי וַיִּרְץ אֶל-עֲלֵי וַיֹּאמֶר הֲגִנִי
 כִּי-קָרָאתָ לִּי וַיֹּאמֶר לֹא-קָרָאתִי שׁוּב שֹׁלֵב נִלְקָה וַיִּשְׁכַּב: קוּם קְרָא
 אֶל-אֵלֹהֶיךָ: וַתֹּאמֶר אֵלֶיהֶן אֶל-תִּקְרָאנָה לִּי נַעֲמִי קְרָאתָ לִּי מָרָא:
 וּמִלֵּאתִי אֶת-הַבַּיִת הַזֶּה כְּבוֹד: וַתְּבָאנָה וַתִּמְלְאָנָה אֶת-הַרְהֹתָיִם: הִנֵּה-

מִיּוֹם בָּאִים מִדִּרְקָה אֲדוֹם וְתִמְלֵא הָאָרֶץ אֶת־הַמַּיִם : אֲנִי יְהוָה אֲשֶׁר
הוֹצֵאתִיךָ מֵאִוֶּר פְּשָׁדִים¹ לָלֶתֶת לְךָ אֶת־הָאָרֶץ הַזֹּאת : לֵב טְהוֹר בְּרָא־לִי
אֱלֹהִים :

¹ See § 18.

24. LAMEDH HE VERBS, § 61.

גָּלַהּ in Kal means *to reveal*, i. e. to uncover a secret, in Piel *to uncover*, in Hiphil *to exile*, i. e. to uncover or strip a land of its inhabitants, in Hithpael *to uncover one's self*.

Translate and give the corresponding forms of קָטַל:—

גָּלוּ , גָּלָהּ , גָּלְתָהּ , גָּלִינִי , גָּלִי , גָּלוּת , נִגְלָהּ (2) , נִגְלָהּ , תִּגְלֵנִי ,
נִגְלִיחֶם , גָּלִיכָהּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , גָּלוּ , תִּגְלֵנִי , מִגְלָהּ , מִגְלָהּ ,
הִגְלָהּ (2) , הִגְלִיתִּי , נִגְלָהּ , אִגְלָהּ , וְתִגְלֵנִי , הִגְלֵם , נִגְלֵם , נִגְלָהּ ,
נִגְלֵם .

מִי הָאִישׁ אֲשֶׁר בָּנָה בְּיַד־יְהוָה וְיָשָׁב לְבֵיתוֹ פְּזִיזִמוֹת בַּמְלָחָמָה :
הָאִמָּם יָשָׁב אֱלֹהִים עֲלֵיהֶן אֶרֶץ הַיַּם הַשְּׂמִימִים וְשְׂמִי הַשְּׂמִימִים לֹא יִכְלָלֶיהָ
אֶה פִּירֵה־בָיִת הַזֶּה אֲשֶׁר בְּנִיתִי : וַיְהִי כִכְלֹת שְׁלֹמֹה לְבַנּוֹת אֶת־בָּיִת
יְהוָה¹ וַיִּרְא יְהוָה אֶל־שְׁלֹמֹה שְׁנִית כַּאֲשֶׁר נִרְאָה אֵלָיו בְּגִבְעוֹן : וַיִּבֶן
שָׁם דָּוִד מִזְבֵּחַ לַיהוָה וַיַּעַל עֹלוֹת : הַמִּטָּה אֲשֶׁר־עָלִיתָ שָׁם לֹא תִרַד
מִמֶּנָּה² כִּי מוֹת תָּמוּת : אַעֲשֶׂה אֹתָךְ לְגוֹי־גְדוֹל : גַּעֲשׂוּ אֵת כָּל־אֲשֶׁר צִוִּיתִי
יְהוָה : לֹא נַעֲשֶׂתָה תַחַת פְּלִי־הַשְּׂמִימִים בְּאֲשֶׁר נַעֲשֶׂתָה בִּירוּשָׁלַם :

¹ See Remark 20, Lesson 12.

² *for* ; or it may be translated *but*, to which it is often equivalent after a negative.

³ The feminine in the sense of the neuter.

25. NUMERALS, § 65.

REMARK 44. In stating dates cardinal numbers are commonly used for the year and day, and ordinals for the month.

45. The age of persons is idiomatically expressed by the words בֶּן *son* or בַּת *daughter* prefixed to the term of

their life, thus בֶּן־שְׁמֹנֶה שָׁנָה *son of eight years i. e. eight years old.*

See also the rules in § 73.

שְׁלֹשָׁה יָמִים : שְׁשֵׁה בָּנִים : הַמְּשִׁים אִישׁ : שְׁלֹשׁ אַנְשִׁים : אַרְבָּעָה מְלָכִים : שִׁבְעָה כְּהֻנִּים : שְׁשֵׁה הַדְּשִׁים : שְׁשֵׁת יָמִים : שְׁנֵי נְעָרָיו : הַמְּשֵׁת הַמְּלָכִים : שִׁבְעַת הַיָּמִים : שְׁלֹשׁ הָעָרִים : שֵׁשׁ כְּנָפָיִם : עָרִים שְׁתַּיִם : שְׁתַּיִם נָשִׁים : עָרִים אַרְבָּעִים וּשְׁמֹנֶה : אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה : יָמִים שְׁלֹשׁ : שְׁלֹשׁ דְּרָכִים : בֶּן־שְׁמֹנֶת יָמִים : בַּת־שְׁעָרִים שָׁנָה : בֶּן־שְׁנַיִם שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ : הוּא וְשְׁתֵּי בְּנָתָיו : שְׁלֹשָׁה אֱלֹהִים בְּנִי־נֶחֱד : שְׁנַיִם עָשָׂר אַנְשִׁים : שְׁתַּיִם עָשָׂרָה הָאֲבִיבִים הָאֵלֶּה : שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה וְשִׁבְעַת מֵאוֹת שָׁנָה : שְׁלֹשׁ וְעֶשְׂרִים אֱלֹהִים וְשִׁבְעִים וּמֵאוֹתָיִם : בְּשָׁנַת שְׁתַּיִם בַּחֹדֶשׁ הַשְּׁשִׁי בַּיּוֹם אֶחָד לַחֹדֶשׁ : בְּשָׁנַת אַרְבַּע בְּאַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי : בְּשְׁלֹשִׁים שָׁנָה בְּרַב־יָעִי בַּחֹדֶשׁ הַחֹדֶשׁ : בְּשָׁנַת הַתְּשִׁיעִית לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂוֹר לַחֹדֶשׁ : בַּיּוֹם עֶשְׂרִים וְאַרְבָּעָה לְעֶשְׂתַּיִם : עָשָׂר חֹדֶשׁ : וּנְתַתֶּם הַמִּישִׁוֹת לַפְּרָעָה : רַב־יָעִית הַיּוֹם : שְׁלִישִׁית הַשָּׁקָל : עֶשְׂוֹרַת הָאֵפֶה :

¹ Observe the distinction between the predicate and the attributive.

² § 65. 3.

THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֶחֱד וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אֶתָּו בַּתְּבֹה וַיַּעֲבֹר אֱלֹהִים רוּחַ עֲלֵיהֶם אֶרֶץ וַיִּשְׁבּוּ הַיָּמִים : וַיִּסְכְּרוּ מַעַיְנַת תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם וַיִּכְלֹא הַנֶּשֶׁם מִן־הַשָּׁמַיִם : וַיִּשְׁבּוּ הַיָּמִים מֵעַל הָאֶרֶץ הַלֹּוּף וְשׁוֹב וַיַּחֲסְרוּ הַיָּמִים מִקָּצֶה הַמַּשָּׁיִם וּמֵאֵת יוֹם : וַתִּנַּח הַתְּבֹה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הַר־אֲרָרָט : וְהַיָּמִים הָיָה הַלֹּוּף וְחֹסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בְּעֶשְׂוֹרָה בְּאֶתֶד לַחֹדֶשׁ נִרְאָה רֵאשִׁי הַהָרִים : וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתְּבֹה אֲשֶׁר עָשָׂה : וַיִּשְׁלַח אֶת־הָעֹרֵב וַיֵּצֵא וַיִּצֹא וְשׁוֹב עַד־יִבְשַׁת הַיָּמִים מֵעַל הָאֶרֶץ : וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאֵתוֹ לְרֹאוֹת הַקָּלִי הַיָּמִים מֵעַל פְּנֵי הָאֲדָמָה : וְלֹא־מָצְאָה הַיּוֹנָה מָנוּחַ לְכַתְּרֵהָ וַתָּשֶׁב אֵלָיו אֶל־הַתְּבֹה כִּי מַיִם עַל־פְּנֵי כָל־הָאֶרֶץ וַיִּשְׁלַח נָדָב וַיִּקְחֶהָ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתְּבֹה :

THE CREATION AND FALL. *Genesis 1-3.*

CHAPTER I. א

- 2 א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הִיְתָה תֹהוּ
 3 וְבֹהוּ וְהַשֶּׁשֶׁף עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
 4 אֱלֹהִים יְהי אֹר וַיְהיֶה־אֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים, לְאֹר יוֹם וּלְחֹשֶׁךְ לַיְלָה
 6 לַיְלָה וַיְהיֶיֶרֶב וַיְהיֶיבֹקֶר לַיּוֹם אֶהָד: פ וַיֹּאמֶר אֱלֹהִים יְהי
 7 הַקוֹי בְּתוֹךְ הַמַּיִם וַיְהי מְבֻלֵּל בֵּין מַיִם לְמַיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַקוֹיֹת
 8 וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לַקּוֹיֹת וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַקּוֹיֹת
 9 וַיְהיֶיֶן: וַיִּקְרָא אֱלֹהִים לַקּוֹיֹת שָׁמַיִם וַיְהיֶיֶרֶב וַיְהיֶיבֹקֶר לַיּוֹם שְׁנֵי:
 10 וַיֹּאמֶר אֱלֹהִים וְקוּי הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֲל־מַקּוּם אֶחָד
 11 י וַתֵּרָא הַנְּבִשָׁה וַיְהיֶיֶן: וַיִּקְרָא אֱלֹהִים, לַנְּבִשָׁה אָרֶץ וּלְמַקְנֶיהָ הַמַּיִם
 12 קָרָא בְּמַיִם וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
 13 דְּשָׂא עֵשֶׂב מִזֶּרַע זָרַע עֵץ פְּרִי עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵו אֲשֶׁר זָרְעוּבֹ
 14 עַל־הָאָרֶץ וַיְהיֶיֶן: וַתִּצְאָ הָאָרֶץ דְּשָׂא עֵשֶׂב מִזֶּרַע זָרַע לְמִינֵהוּ
 15 וְעֵץ לֶשֶׂה־פְּרִי אֲשֶׁר זָרְעוּבֹ לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהיֶיֶרֶב
 16 וַיְהיֶיבֹקֶר לַיּוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת הַשָּׁמַיִם
 17 לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַיְהי לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים
 18 וְשָׁנִים: וַיְהי לְמְאֹרֹת הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהיֶיֶן:
 19 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשַׁלֵּת
 20 הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשַׁלֵּת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
 21 אֹתָם אֱלֹהִים בְּקוֹי הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה
 22 וַיַּבְדֵּל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהיֶיֶרֶב
 23 וַיְהיֶיבֹקֶר לַיּוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים וְשָׂרְצוּ הַמַּיִם שָׂרָץ
 24 בַּמַּיִם וְיִרְעוּ וְיִרְעוּ עַל־הָאָרֶץ עַל־פְּנֵי קוֹי הַשָּׁמַיִם: וַיַּבְרָא
 25 אֱלֹהִים אֶת־הַתַּיִמִּים הַגְּדֹלִים וְאֶת כָּל־נֶפֶשׁ הַחַיָּה, הַרְמֹשֶׁת אֲשֶׁר
 26 שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֶת כָּל־עוֹף הַשָּׁמַיִם וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
 27 וַיַּבְרָא אֹתָם אֱלֹהִים לְאֹמֶר פָּרוּ וּרְבוּ וּמִלְאוּ אֶת־הַמַּיִם בַּבְּמִיִּים

- 23 וְהָיָה נָרַב בְּאַרְצָךְ: וְנִהְיֶיָעָרֵב וְנִהְיֶיָבָקֵר יוֹם הַמְיֹשִׁי: פ וַיֹּאמֶר
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶגֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרִמָּשׁ וְחַיְתוֹ-אָרֶץ
 לְמִינָהּ וְנִהְיֶיָכֵן: וְנֶגֶשׁ אֱלֹהִים אֶת-חַלְתֵּי הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה כה
 לְמִינָהּ וְאֶת כָּל-רִמָּשׁ הָאֲדָמָה לְמִינָהּ וַיִּבְרָא אֱלֹהִים כִּרְטוֹב: וַיֹּאמֶר 26
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וְיִרְדּוּ בְדֹגַת הַיָּם וּבְעוֹף
 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הַרְמֵשׁ הַרְמֵשׁ עַל-הָאָרֶץ: וַיִּבְרָא 27
 אֱלֹהִים, אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה
 בָּרָא אֹתָם: וַיִּבְרָךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פָּרוּ וּרְבוּ 28
 וּמִלְאוּ אֶת-הָאָרֶץ וּכְבִשְׁתֶּהּ וּרְדוּ בְדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיָּה
 הַרְמֵשׁוֹת עַל-הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב 29
 זֶרַע זָרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְרִי-עֵץ זָרַע
 זָרַע לָכֶם וְהָיָה לְאֹכְלָהּ: וְלָכָל-חַיַּת הָאָרֶץ וְלָכָל-עוֹף הַשָּׁמַיִם וְלָכָל, ל
 רִמָּשׁ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נֶגֶשׁ חַיָּה אֶת-כָּל-יִרְקַע עֵשֶׂב לְאֹכְלָהּ וְנִהְיֶיָכֵן:
 וַיִּבְרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהָיָה-טוֹב מְאֹד וְנִהְיֶיָעָרֵב וְנִהְיֶי- 31
 בָּקֵר יוֹם הַשְּׁשִׁי: פ

CHAPTER II. ב

- 2 וַיִּבְרָא הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיִּבֶל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי * א
 מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה:
 3 וַיִּבְרָךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְלֹא- 3
 מְלֹאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם 4
 וְהָאָרֶץ בְּהַבְרָאָם בַּיּוֹם עָשׂוֹת יְהוָה אֱלֹהִים אָרֶץ וּשְׁמַיִם: וְכָל, שִׁית ה
 הַשָּׁמַיִם טָרַם יְהוָה בְּאָרֶץ וְכָל-עֵשֶׂב הַשָּׂדֶה טָרַם וַיִּצְמַח פִּי לֹא הַמָּטָר
 יְהוָה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אִין לְעַבְדֵי אֶת-הָאֲדָמָה: וְאָדָם נַעֲלָה 6
 מִדְּהָאָרֶץ וְהִשְׁקָה אֶת-כָּל-פְּנֵי הָאֲדָמָה: וַיִּיּוֹצֵר יְהוָה אֱלֹהִים אֶת- 7
 הָאָדָם עָפָר מִדְּהָאֲדָמָה וַיַּפֵּחַ בְּאַפָּיו נִשְׁמַת חַיָּים וַיְהִי הָאָדָם
 לְנֶגֶשׁ חַיָּה: וַיִּטֵּעַ יְהוָה אֱלֹהִים גֶּן עֵדֵן מִקְדָּם וַיִּגְשֵׁם שֵׁם אֶת- 8
 הָאָדָם אֲשֶׁר יָצַר: וַיִּצְמַח יְהוָה אֱלֹהִים מִדְּהָאֲדָמָה כָּל-עֵץ נְהַמֵּד 9
 לְמַרְאֵה וְטוֹב לְמֵאֵל וְעֵץ הַחַיַּיִט בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב וְרַע:
 וְנִחַר יֵצֵא מֵעֵדֵן לְהִשְׁקִית אֶת-הַגֶּן וּמִשָּׁם יִפְלֹד וְהָיָה לְאַרְבַּעָה,
 רְאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל-הָאָרֶץ הַחַיְוִלָּה 11
 אֲשֶׁר-שָׁם הַזָּהָב: וְהָיָה הָאָרֶץ הוּא טוֹב שֵׁם הַבְּלַחַת וְאֵבֶן הַשָּׁהֶם: 12

13 וְשֵׁם־תְּנַחֵר הַשָּׁנִי יִחִיזֵן הוּא הַסּוֹבֵב אֶת כָּל־אָרֶץ כּוֹשׁ׃ וְשֵׁם־תְּנַחֵר
 14 הַשְּׁלִישִׁי תִדְקַל הוּא הַחֹלֵף קִדְמַת אֲשׁוּר וְתַנְחֵר הַרְבִּיעִי הוּא פָּרַח׃
 טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְתְּחֵהוּ בְּגִן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃
 16 וַיִּצְוֵה יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל׃ וּמִיַּץ
 17 הַחַיַּת טוֹב רָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְנוֹם אָכַלָּה מִמֶּנּוּ מוֹת תָּמוּת׃
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵצֵר
 19 כְּנָגְדוֹ׃ וַיִּצְרֵר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף
 הַשָּׁמַיִם וַיִּבְרָא אֱלֹהֵי־הָאָדָם לְרָאוֹת מִה־יִּקְרְאוּ־לּוֹ וְכָל־אֲשֶׁר יִקְרְאוּ־לּוֹ הָאָדָם
 כ כֹּכֵשׁ חַיָּה הִיא שְׁמִי׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־חַיַּת הַשָּׂדֶה וּלְעוֹף
 21 הַשָּׁמַיִם וּלְכָל־חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵצֵר כְּנָגְדוֹ׃ וַיַּפֵּל יְהוָה
 אֱלֹהִים׃ וַתִּרְמָחַ מַעַל־הָאָדָם וַיִּשָּׁן וַיִּקַּח אֶחָת מִצִּלְעוֹתָיו וַיִּסְגֵּר בְּשַׁר
 22 תְּתֻנְיָהּ׃ וַיִּבְנֶן יְהוָה אֱלֹהִים׃ אֶת־הַצִּלְעַת אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
 23 וַיִּבְרָאָהּ אֱלֹהֵי־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עָשָׂם מִעֲצָמַי וּבְשַׁר
 24 מִבְּשָׂרִי לָזָאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתִּיהָ זֹאת׃ עַל־כֵּן יַעֲזֹב־אִישׁ
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיְהִי שְׁנֵיהֶם
 עַרְוִיִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְּשׁוּ׃

CHAPTER III. ג

א וַתִּזְכַּשׁ הַיָּתֵב עַרְוִים מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֱלֹהֵי־הָאִשָּׁה אַה כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן׃ וַתֹּאמֶר
 3 הָאִשָּׁה אֱלֹהֵי־הַיָּתֵב מִפְּרִי עֵץ־הַגֶּן נֹאכַל׃ וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן־תָּמוּתוּן׃ וַיֹּאמֶר
 ה הַיָּתֵב אֱלֹהֵי־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן׃ כִּי יָדַע אֱלֹהִים כִּי כִּיּוֹם אָכַלְתֶּם
 6 מִמֶּנּוּ וַנִּזְקַחְתִּי עֵינֵיכֶם וַהֲיוֹתֶם כַּאֱלֹהִים וְדַעְתִּי טוֹב רָע׃ וַתִּרְאֵה הָאִשָּׁה
 כִּי טוֹב הָעֵץ לְמֹאֲכָל וְכִי תֹאמְרֵיהִיא לְעֵינַיִם וַתִּחַמַּד הָעֵץ לְהַשְׁכִּיל
 7 וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכְלוּ׃ וַתִּפְקַחְתִּהּ עֵינֵי
 שְׁנֵיהֶם וַנִּדְעוּ כִּי עֲרוּמִם הֵם וַתִּתְפָּרֵה עֲלֵהּ תֹאמְרָה וַיַּעֲשׂוּ לָהֶם חַגוֹת׃
 8 וַיִּשְׁמְעֵי אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּהַלְקָהּ בְּגֵן לְרֵיחַ הַיּוֹם וַיִּתְחַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן׃ וַיִּקְרָא יְהוָה
 י אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אֵיפֹה׃ וַיֹּאמֶר אֶת־קוֹלָהּ שְׁמַעְתִּי בְּגֵן
 11 הָאֵרָא כִּי־עֵרַתְּ אֵנִי וְאֶחְבֵּא׃ וַיֹּאמֶר מִי הִגִּיד לְךָ כִּי עֵרַתְּ אֶת־הָ
 12 הַמִּן־הָעֵץ אֲשֶׁר צִוִּיתִיהּ לְבַלְתִּי אָכַלְתִּי מִמֶּנּוּ אָכַלְתִּי׃ וַיֹּאמֶר הָאָדָם

- 13 האשה אשר נתתה עמרי הוא נתנה-לי מדהעץ ואכל: ויאמר
 יהוה אל-הים לאשה מה-נאת עשית ונתאמר האשה הנקחש השואני
 14 ואכל: ויאמר יהוה אל-הים: אלה-נחש כי עשית זאת ארור אתה
 מכל-הבהמה ומכל חית השדה על-גהונתך חלך ועפר תאכל כלי-ומי
 חיה: ואיבה: אשית ביהך ובין האשה ובין זרעה ובין זרעה
 15 הוא ישופך ראש ואתה תשופני עקב: ס אלה-האשה אמר
 הרבה ארבה עשבונך והרלך בעשב תלדרי ביום ואל-אישך תשוקנה
 16 יהיא ומשלי-בך: ס ולאדם אמר כי שמעת לקול אשתך ונאכל
 מן-העץ אשר צויתיה לאמר לא תאכל מימני ארוחה האדמה
 17 בעבורך בעצבונך האכלנה כל ומי חיה: וקוץ ודרדר תצמיח לך
 18 ואכלת את-עשב השדה: בזעת אפך תאכל לך עד שובך אל-
 19 האדמה כי ממונה לקחת פירעפר אתה ואל-עפר תשוב: ויקרא ב
 20 האדם שם אשתו חיה כי הוא היתה אם כלי-מי: ונעש יהוה
 21 אל-הים לאדם ולאשתו כתבת עיר ונגבלשם: פ ויאמר
 יהוה אל-הים הן האדם היה כאתר מופני לדעת טוב ורע ועתה
 22 פני-שלתו נרו ולקח גם מעץ החיים ואכל והי לעלם: וישלחהו
 23 יהוה אל-הים מן-גן עדן לעבד את-האדמה אשר לקח משם: ויגרש
 24 את-האדם וישכן מקדם לגן-עדן את-המרבדים ואת להט החרב
 המותפפת לשמר את-דרכה ען החיים:

MASORETIC NOTES EXPLAINED.

ב' רבתי	Large Beth.
ה' זעירא	Small He.
דגש אחר שורק	Daghesh after Shurek.

LESSONS IN WRITING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אַתָּה לְכֶם אָח lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶן lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this² thou¹ *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to darkness.

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, קָיַד, and שָׁלַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם *God created the heavens.* But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property.*

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread, which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **בָּזַק** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hithpael of **קָטַל**.

Translate:—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of **קָטַל**, and the futures of **קָבַד** and **שָׁכַל**.

Translate:—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37.

Write the future, imperative, and participle of the Niphal, Piel, and Pual of **בָּזַק**.

Translate:—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of קָטַל.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 m. s.) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE
AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwell in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **קָטַל** with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of קָטַל with suffixes.

Translate:--

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of קָטַל with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill.

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

Write the different persons of the Kal future of **קָטַל** with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me.

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of קָטַל with suffixes.

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

c. Infinitive and Imperative.

Write the Kal infinitive of קָטַל with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m.* and *f.*). To kill them (*m.* and *f.*). To kill her. To kill him. Kill (*m. s.* and *pl.*) her. Kill (*m. s.* and *pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s.* and *pl.*) them. To massacre you (*m.* and *f.*). His massacring us. Your being massacred. Cause (*m. s.* and *pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m.* and *f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m.* and *f.*). To keep us. To keep them (*m.* and *f.*). Keep (*m. s.* and *pl.*) them. My keeping the commandment. Remember (*m. s.* and *pl.*) me. Here am I (Heb. הִנְנִי , behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s.* and *pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghesh-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns *דְּבָר* *word* and *נֶפֶשׁ* *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (בַּ) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of הִזָּק *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. is to you) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it. Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

17. AYIN GUTTURAL VERBS, § 54.

The verb בִּשְׁׁטַף has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of בִּשְׁׁטַף .

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him. I cried unto thee in the night and thou heardest my voice. We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (כֶּסֶף) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us. The God of Israel is thy Redeemer.

18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of שָׁלַח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (טֹב) good from us.

19. PE NUN VERBS, § 56.

The *Kal* and *Niphal* of פָּנָה, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The *Niphal* is found only in the preterite and participle; the *Kal* in the infinitive, future, and imperative.

Write the paradigm of פָּנָה *to approach* and the *Kal* of נָתַן *to give*.

Translate :—

Approach thou (*m.* and *f.*). She will approach. They (*m.* and *f.*) will approach. Approaching. To approach. We approached. Ye (*m.* and *f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m.* and *f.*) causedst to approach. Cause ye (*m.* and *f.*) to approach. Thou (*m.* and *f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m.* and *f.*) gave. Thou (*m.* and *f.*) gavest. We gave. We shall give. Give thou (*m.* and *f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of **סָבַב** to *surround*, and the Piel of **הִצִּיב** to *excite*.

Translate:—

He surrounded. We surrounded. They surrounded. Ye (*m.* and *f.*) surrounded. Thou (*m.* and *f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m.* and *f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m.* and *f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m.* and *f.*) wilt be surrounded. They (*m.* and *f.*) will be surrounded. Ye (*m.* and *f.*) will surround. I shall surround. Surround ye (*m.* and *f.*). Be thou (*m.* and *f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m.* and *f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m.* and *f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

21. PE YODII VERBS, § 58.

Write the paradigm of יָשַׁב *to dwell*, and the Kal of יָבַשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where¹ we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret. Rem. 37*) will I cause you to dwell in this land forever.

¹ Observe in this and the following sentences the distinction between the relative and the interrogative.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קָרַם *to rise* and the Kal of רָיַב *to contend*.

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of נִצְּרָה to find.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

24. LAMEDH HE VERBS, § 61.

Write the paradigm of גִּלְּתָהּ .

Translate:—

They revealed. We revealed. She revealed. I re-

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מִן, thus הַמִּשָּׁה מִן הַסּוּסִים *five of the horses*, not הַמִּשָּׁה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָתָם which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

26. TO ACCOMPANY GEN. 1:1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning. In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is² (Heb. he, § 67, 2) light¹

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

33. GEN. 1 : 14-16.

Let there be light. Let there be a light (luminary) One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

34. GEN. 1 : 17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

42. GEN. 2 : 21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

43. GEN. 3 : 1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking¹. She heard the voice of Jehovah [who was²] walking in the midst of the trees. I saw the man eating¹. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling¹. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

¹ The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

² See Remark 8, Lesson 7.

45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. GEN. 3:16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. GEN. 3:20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.

HEBREW-ENGLISH VOCABULARY.

אב n. m. (const. אבִי, pl. אבות) <i>father</i>	אחֵר prep. <i>after</i>
אבֵד v. K. (פָּא) <i>to perish. P. to destroy</i>	אֵי adv. (suf. אֵיךָ) <i>where?</i>
אבֶן n. m. f. <i>a stone</i>	אֵיבָה n. f. <i>enmity</i>
אד n. m. <i>mist, vapor</i>	אֵיךָ adv. <i>where?</i>
אדום n. m. <i>Edom</i>	אֵיכָּהּ adv. <i>how?</i>
אדוֹן n. m. <i>lord, master</i>	אֵין (const. אֵין) <i>nothing, there is not or was not</i>
אָדָם n. m. <i>man</i>	אֵינָהּ adv. <i>where?</i> only after
אדְמָה n. f. <i>ground, land</i>	מֵן, מֵאֵינָן <i>whence?</i>
אדֹנָי n. m. <i>Lord</i>	אֵיפָהּ n. f. <i>ephah</i>
אָהַב or אָהֵב v. K. <i>to love</i>	אִישׁ n. m. (אֲנָשִׁים) <i>man, husband, each</i>
אֶהֱלֵךְ n. m. (אֶהֱלִים) <i>tent</i>	אָכַל v. K. (פָּא) <i>to eat. H. to cause to eat</i>
אֶהֱרֹן n. m. <i>Aaron</i>	אֵל adv. <i>not</i>
אֶרֶב v. K. N. <i>to shine. H. to cause to shine, give light</i>	אֵל n. m. <i>God</i>
אֶרֶב n. m. <i>light</i>	אֵלַי prep. <i>to, unto, respecting</i>
אֶרֶר n. <i>Ur</i>	אֵלֶיךָ see זֶה
אֶתֶּן n. m. f. (זֶת) <i>sign</i>	אֵלֶיהָ commonly in the pl.
אָז adv. <i>then</i>	אֵלֶיהֶם n. m. <i>God</i>
אָזֶן n. f. (אָזְנִים) <i>ear</i>	אֶלְעָזָר n. m. <i>Eleazar</i>
אָח n. m. (const. אָחִי, pl. אחים) <i>brother</i>	אָם n. f. (אִמּוֹת) <i>mother</i>
אָחָב n. m. <i>Ahab</i>	אָם conj. <i>if, in a disjunctive question or</i>
אָחֵד adj. <i>one</i>	אָמֵן v. N. <i>to be verified, found true</i>
אָחוֹת n. f. <i>sister</i>	

אִמָּנָה n. *Amanah*
 אִמָּנָה adv. *truly, indeed*
 אָמַר v. K. (פָּא) *to say*. N.
to be said

אָהָה adv. *whither?*

אָנָשׁ n. m. *man*

אָנִי, אָנֹכִי pron. *I*

אָף n. m. (אֶפְסִים) *nostril, face*

אָף conj. *also, even; כִּי אָף*
how much more or after a
negative how much less;
 Gen. iii. 1, *is it even so*
that?

אָפֶר n. m. *ashes*

אָרְבֵּה n. f. *lattice, window*

אָרְבָּעָה num. *four*

אָרְבָּעִים num. *forty*

אָרוֹן n. m. f. *ark*

אָרֶץ n. m. f. (וְת) *earth, land*

אָרַר v. K. P. *to curse*. N.

Ho. *to be cursed*

אָרָרָט n. *Ararat*

אָשׁ n. m. f. *fire*

אִשָּׁה n. f. (const. אִשָּׁה, pl.
 נָשִׁים) *woman, wife*

אֲשֶׁר pron. *who, which;* conj.
that, because; כִּי אֲשֶׁר *as*

אֲשָׁה n. f. (ים. and וְת) *pillar*

אֵת sign of the definite object

אִתּוֹ prep. *with*

אַתָּה m., אַתְּ f. pron. *thou*

בָּ prep. *in, into, at, with*

בְּאֵר n. f. *a well*

בְּגָד n. m. *garment, pl. clothes*

בַּד n. m. *separation;* לְבַדּוֹ
in his separation, i. e.
alone

בָּדַל v. H. *to separate, divide.*
 N. *to be separated*

בְּדִלְחָה n. *bdellium*

בְּהוּהוּ n. m. *emptiness*

בְּהֵמָה n. f. *beast, cattle*

בּוֹא v. K. (fut. יָבוֹא) *to come.*

H. *to cause to come, bring.*

Ho. *to be brought*

בֵּין prep. *between*

בַּיִת n. m. (בְּתִים) *house*

בְּלֹאִי adv. *not, used with the*
infinitive

בֵּן n. m. (בְּנִים) *son*

בָּנָה v. K. *to build*

בְּעִבּוּר prep. *on account of*

בַּעַל n. m. *Baal, lord*

בֹּקֶר n. m. *morning*

בָּרָא v. K. *to create*. N. *to be*
created

בָּרָד n. m. *hail*

בְּרִית n. f. *covenant*

בָּרַךְ v. K. P. *to bless*. N. Pu.
to be blessed

בְּרָכָה n. f. *a blessing*

בָּשָׂר n. m. *flesh*

בַּת n. f. (suf. בָּתוֹ, pl. בָּנוֹת)
daughter

בְּתוּלָה n. f. *virgin*

גָּאַל v. K. *to redeem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*

גָּדוֹל adj. *great, large*

גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גוֹי n. m. *nation*

גִּחְוֹן n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

גַּם conj. *also, even*

גָּמוּל n. m. *benefit*

גֶּן n. m. (גַּנָּיִם) *garden*

גָּרַשׁ v. K. P. *to drive out*

גֶּשֶׁם n. m. *violent rain, shower*

דָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דָּבַר v. P. *to speak*

דְּבָר n. m. *word*

דְּבַשׁ n. m. *honey*

דָּגָה n. f. *fish*

דָּוִד n. m. *David*

דָּלָת n. f. (דְּלָתַיִם) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמָּשְׁקַי n. *Damascus*

דָּקַק v. K. H. *to crush, pulverize*

דְּרָכֵר n. m. *thistle*

דֶּרֶךְ n. m. f. *way*

דָּשָׂא v. K. *to spring up, said of grass. H. to cause to spring up, bring forth grass*

דֶּשֶׂא n. m. *grass*

הֵּ art. *the*

הָ asks a question.

הַדָּר n. m. *majesty*

הִיא m. היא, הִיא f. pron. *he, she, it, that*

הוֹד n. m. *splendor*

הָהָה v. K. *to be*

הָלַךְ v. K. *to go, walk. H. to cause to go, lead. Hith. to go for one's self, walk about*

הֵן, הִנֵּה int. (suf. הִנְנִי) *lo! behold!*

הִנֵּה adv. *hither*

הִפְּךָ v. K. *to turn. N. to be turned. Hith. to turn one's self*

הַר n. m. (pl. הָרִים, const. הָרִי) *mountain*

הַרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זאת f. אֵל, אֵלֶּה pl. pron. *this, these*

זָהָב n. m. *gold*

זַיִת n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זַעֲהָה n. f. (זַעֲהָה) *sweat*

זָעַק v. K. (fut. a) *to cry*

זַעֲקָה n. f. *cry*

זָרַע v. K. *to sow. H. to produce seed*

זָרַע n. m. *seed*

- הָבֵט v. H. *to hide*. N. Hith. *to hide one's self*
 הַגּוֹרֵה n. f. *apron*
 הַחֲדָקַל n. *Hiddekel, Tigris*
 הַחֲדָשׁ adj. *new*
 הַחֹדֶשׁ n. m. *month*
 הַחַוִּילָה n. *Havilah*
 הַחֲזָק v. K. (fut. a) *to be strong*
 הַחַי adj. (חַיָּה) *living, alive*
 הַחַיָּה n. f. (paragog. vowel חַיָּהוּ) *life, living thing, beast*
 הַחַיִּי v. K. *to live*
 הַחַיִּים n. m. pl. *life*
 הַחַלּוֹן n. m. f. *window*
 הַחֲלֵל v. H. *to begin*
 הַחֲלִץ v. P. *to deliver*
 הַחֲמֵר v. K. P. *to desire*. N. *to be desired*
 הַחֲמִישִׁי num. *fifth*
 הַחַמָּן n. m. *Haman*
 הַחֲמִשִּׁים num. *fifty*
 הַחֶסֶד n. m. *kindness, mercy*
 הַחֲסָר v. K. *to be diminished, to fail*
 הַחֲצִי n. m. (חֲצִי) *half*
 הַחֶרֶב n. f. *sword*
 הַחֲרָשׁ adj. (חֲרָשִׁים) *deaf*
 הַחֲשָׁךְ n. m. *darkness*
 טָהוֹר adj. *clean, pure*
 טָהַר v. K. *to be clean, pure*. P. *to purify, cleanse*. N. *to be purified*
- טוֹב adj. *good*
 טָנָה v. P. *to soil, defile*
 טָרַם adv. *not yet, before*
 יָבֵשׁ v. K. (inf. const. יִבְשֶׁת) *to be dry*
 יַבְשָׁה adj. f. *dry land*
 יָגַע v. K. *to be weary*. P. H. *to weary, to cause to toil*
 יָד n. f. *hand*
 יָדַע v. K. *to know*. H. *to cause to know, let know*
 יְהוּדָה n. m. *Judah*
 יְהוּדִי n. m. *Jew*
 יְהוָה n. m. *Jehovah*
 יוֹם n. m. (יָמִים) *day*
 יוֹנָה n. f. (יֹם) *dove*
 יוֹסֵף n. m. *Joseph*
 יָלַד v. K. *to bear, bring forth*. N. Pu. *to be born*
 יָלַדָּה see יָלַדָּה
 יָם n. m. (יָמִים) *sea*
 יַעֲקֹב n. m. *Jacob*
 יָצָא v. K. *to go out, go forth*. H. *to cause to go forth, bring forth*
 יָצַק v. K. *to pour*
 יָצַר v. K. (יִצְרֶה) *to form*
 יָרָא v. K. (יִירָא) *to fear*
 יָרַד v. K. *to go down, descend*
 יְרוּשָׁלַם n. *Jerusalem*
 יָרֵחַ n. m. *moon*
 יְרִיחוֹ n. *Jericho*

יִרְקָ n. m. *greenness*
 יָרַשׁ or יָרַשׁ v. K. H. *to drive out*

יִשְׂרָאֵל n. m. *Israel*
 יָשַׁב v. K. *to sit, dwell, inhabit*

יָשַׁן v. K. (fut. יִישָׁן) *to sleep*
 יְשׁוּעָה n. m. *salvation*

כִּי prep. *according to, as, like*
 כָּבֵד K. (fut. a) *to be heavy*.
 P. *to honor*. N. *to be honored*

כְּבוֹד n. m. *honor, glory*.
 כָּבַשׁ v. K. P. *to subdue*. N. *to be subdued*

כֹּה adv. *thus, so*

כֹּהֵן n. m. *priest*

כּוֹכַב n. m. *star*

כּוּל v. P. (פְּלוֹל) *to contain*

כּוּשׁ n. m. *Cush*

כִּי conj. *for, because, that;*
 after a negative *but*

כֹּל n. m. (suf. פְּלוֹ) *all, every, the whole*

כָּפַח v. K. *to withhold, restrain*. N. *to be restrained*

כָּתַם v. K. *to come to an end*.
 P. *to complete, finish*. Pu. *to be finished*

כֵּל n. m. (כְּלִים) *vessel, article*

כֵּן adv. *so*. עַל כֵּן *therefore*

כַּנְף n. f. *wing*

כִּסֵּא n. m. (וֹת) *throne*

כֶּסֶד n. m. *silver*

כַּף n. f. (כַּפַּיִם) *palm of the hand, sole of the foot*

כְּרוּב n. m. *cherub*

כָּרַת v. K. *to cut, cut off, make a covenant*. H. *to cut off*.
 Ho. *to be cut off*

כַּשְׁדִּים n. m. pl. *Chaldees*

כַּתְנֵת n. f. (pl. כַּתְנֹת, const. כַּתְנֹת) *tunic*

לְ prep. *to, for*

לֹא adv. *not*

לֵב n. m. (לְבוֹת) *heart*

לֵבָב n. m. (וֹת) *heart*

לָבַשׁ or לָבַשׁ v. K. (fut. a) *to put on, wear, be clothed with*. H. *to cause to put on, to clothe*

לַהֵט n. m. *flame*

לֶחֶם n. m. f. *bread*

לַיְל n. m. (לַיְלָה § 48. 2, pl. וֹת) *night*

לִוַּי v. K. *to lodge*

לָפְזוּ see פָּזוּם

לָבַד v. K. *to capture*

לָקַח v. K. *to take*. N. Pu. *to be taken*

מְאֹד adv. *very*

מֵאָה num. *hundred*

מְאוֹר n. m. (ים. and וֹת) *light, luminary*

מֵאֵל n. m. *food*

- מִדְבָּר n. m. *wilderness*
 מָה pron. *what? whatever;*
 לָמָּה, לְמָּה *for what? why?*
 מוֹסֵר n. m. *instruction*
 מוֹעֵד n. m. (ים. and וְה) *season*
 מוֹת v. K. *to die.* Ho. *to be*
 put to death
 מוֹת n. m. *death*
 מִזְבֵּחַ n. m. (וְה) *altar*
 מִטָּה n. f. *bed*
 מְטֵר v. H. *to cause to rain*
 מְטֵר n. m. *rain*
 מִי pron. *who? whoever*
 מַיִם n. m. pl. *water*
 מִינְךָ n. m. *species, kind*
 מָכַר v. K. *to sell*
 מָלֵא v. K. *to fill or be full.* P.
 to fill. N. Pu. *to be filled*
 מְלֵאכָה n. f. (const. מְלֵאכָה.
 suf. מְלֵאכָתוֹ) *work*
 מִלְחָמָה n. f. *war, fighting*
 מָלַךְ v. K. *to reign.* H. *to*
 cause to reign, to make
 king. Ho. *to be made king*
 מֶלֶךְ n. m. *king*
 מַלְכָּה n. f. *queen*
 מַלְכוּת n. f. (§ 9. 7) *kingdom*
 מַמְלָכָה n. f. (const. מַמְלָכָה)
 kingdom
 מְמִשְׁלָה n. f. (const. מְמִשְׁלָה)
 dominion, rule
 מָן n. m. *manna*
 מִן prep. *from, out of;*
 מִקְדָּם *on the east of*
- מְנוּחָה n. m. *rest*
 מָנַע v. K. *to withhold, keep*
 back. N. *to be withheld*
 מְעַט n. a *little*
 מְעַט H. *to make small or few*
 מְעוֹן n. m. (ים. and וְה)
 fountain
 מֵעַל adv. *above*
 מְעוּרָה n. f. (const. מְעוּרָה) *cave*
 מָצָא v. K. *to find*
 מַצֵּבָה n. f. *statue*
 מִצְוָה n. f. *commandment*
 מִקְוֵה n. m. *gathering together,*
 collection
 מְקוֹם n. m. f. (וְה) *place*
 מָרָא n. f. *Mara (bitter)*
 מְרָאָה n. m. *sight, appear-*
 ance
 מְרַדְבָּי n. m. *Mordecai*
 מָשַׁח v. K. *to anoint*
 מִשְׁכָּן n. m. *tabernacle, dwell-*
 ing
 מָשַׁל v. K. *to rule, with אַ be-*
 fore its object. H. *to cause*
 to rule
 מִשְׁפָּט n. m. *judgment*
- נָא particle of entreaty, *now,*
 pray, I pray thee
 נָגַד v. H. *to tell.* Ho. *to be told*
 נֶגֶד prep. *before, in the pres-*
 ence of, over against; כְּנֶגֶד
 corresponding to, a coun-
 terpart

- נָגַע v. K. *to touch*, with בָּ before its object
 נָגַשׁ v. K. N. *to approach*
 נָהָר n. m. (יָם. and יוֹת) *river*
 נָחַ v. K. *to rest*. H. (הַיִּיתָ or הַיִּיתָ) *to cause to rest, put, place*
 נֹחַ n. m. *Noah*
 נָחָשׁ n. m. *serpent*
 נָטַע v. K. *to plant*
 נַעֲמִי n. f. *Naomi (sweet)*
 נָעַר n. m. *young man*
 נָפַח v. K. *to breathe, blow*
 נָפַל v. K. *to fall, fail*
 נַפְשׁ n. m. f. (יָם. and יוֹת) *soul, life*
 נִקְבָּה n. f. *female*
 נָשָׂא v. H. *to deceive*
 נָשִׁים see אִשָּׁה
 נְשָׁמָה n. f. *breath*
 נָחַץ v. P. *to demolish*
 נָתַן v. K. *to give, put*. N. Ho. *to be given*
 סָבַב v. K. *to surround*
 סָנַר v. K. P. *to shut, shut up*. N. Pu. *to be shut*. H. *to cause to shut*
 סָנַר v. N. *to be shut, stopped*
 סֶלַע n. m. *rock*
 סָפַר v. P. *to recount, tell*
 עָבַד v. K. *to serve, till*
 עֶבֶד n. m. *servant*
 עָבַר v. K. *to pass*. H. *to cause to pass*
 עַד prep. *unto, until*
 עֲדָה n. f. *company, assembly*
 עֵדֵן n. *Eden*
 עוֹד adv. *yet, besides*
 עוֹל n. m. *suckling, babe*
 עוֹלָם n. m. *eternity; forever*
 עוֹף n. m. *fowl, birds*
 עוֹף v. K. P. *to fly*
 עוֹר adj. *blind*
 עוֹר n. m. (יוֹת) *skin*
 עָזַב v. K. *to leave, forsake*
 עֲזָר n. m. *help*
 עָצַר v. P. *to crown*
 עֵי n. (with art.) *Ai*
 עֵינַן n. f. (עֵינַיִם) *eye*
 עִיר n. f. (עָרִים) *city*
 עִירָם n. m. (עִירָמִים) *nakedness, naked*
 עַל prep. *upon, over, concerning*
 עָלָה v. K. *to go up*. H. *to bring up, offer*
 עָלָה n. m. *leaf*
 עֹלָה n. f. *burnt-offering*
 עֵלִי n. m. *Eli*
 עוֹלָם see עוֹלָם
 עַם n. m. (עַמִּים) *people*
 עִם prep. (עִמִּי or עִמָּדִי) *with*
 עָמַד v. K. *to stand*
 עָפָר n. m. (יוֹת) *dust*

- עץ n. m. *tree*, and collectively *trees*
 עֶצֶב n. m. *pain, sorrow*
 עֶצְבוֹן n. m. *pain, sorrow*
 עֶצְמוֹ n. f. (ים. and וְה) *bone*
 עֶקֶב n. m. (const. עֶקֶב, pl. ים. and וְה) *heel*
 עֶרֶב n. m. f. (וְה) *evening*
 עֵרָב n. m. *raven*
 עָרוֹם adj. (עֲרֹמָה) *naked*
 עָרוּם adj. *cunning, subtle*
 עֵשֶׁב n. m. (וְה) *herb*
 עָשָׂה v. K. *to do, make, produce.* N. *to be done, made*
 עֵשָׂו n. m. *Esau*
 עֶשְׂוֹר n. m. *decade, ten*
 עֶשְׂרִי num. *tenth*
 עֵת n. m. f. (עֵתִים) *time* in the sense of duration
 עַתָּה adv. *now*
- פֶּה n. m. (const. פִּי) *mouth*
 פִּישׁוֹן n. *Pison*
 פְּלִשְׁתִּים n. m. pl. *the Philistines*
 פֶּן conj. *lest, that not*
 פָּנִים n. m. pl. *face*; לְפָנַי or עַל-פָּנַי *before, in the presence of*
 פְּעַם n. m. f. *time* in the sense of repetition
 פָּקַח v. K. *to open* the eyes. N. *to be opened*
 פָּרַד v. K. P. H. *to separate, part.* N. Pu. *to be parted*
- פָּרָה v. K. *to be fruitful*
 פְּרִי n. m. *fruit*
 פַּרְעֹה n. m. *Pharaoh*
 פַּרְפָּר n. *Pharpar*
 פָּרָת n. *Euphrates*
 פָּשַׁט v. K. *to take off* clothes
 פָּתַח v. K. *to open.* N. *to be opened*
- פָּזָא n. m. (ים. and וְה) *host*
 פְּדָק n. m. *righteousness*
 פָּזָה v. P. *to command*
 צִיּוֹן n. f. *Zion*
 צֶלֶם n. m. *image*
 צִלְעַ n. f. (const. צִלְעַ, pl. ים. and וְה) *side, rib*
 צָמַח v. K. P. *to sprout, to shoot forth.* H. *to cause to sprout*
 צַעֲקָה n. f. *cry*
 צָרָה n. f. (צָרָה) *trouble*
- קָבַל v. P. *to receive, accept*
 קָבַץ v. P. *to gather.* N. *to be gathered*
 קָבַר v. K. *to bury.* N. *to be buried*
 קֶדֶם n. m. *east*
 קִדְמָה n. f. *former state*
 קִדְמָה n. f. *east*
 קָדַשׁ v. K. (fut. א) *to be holy.* P. H. *to sanctify, consecrate.* N. Pu. *to be sanctified.* Hith. *to sanctify or purify one's self*

- קֹדֶשׁ n. m. holiness, a holy place or thing
 קָוָה v. N. to be gathered together
 קוֹל n. m. (וֹת) voice, sound
 קוּם v. K. to arise
 קוֹץ n. m. thorn
 קָטָן, קָטֹן adj. (קָטָן) little, small
 קָטַר v. H. to burn incense
 קְטֹרֶת n. f. incense
 קָלַל v. K. to be light, diminished
 קְלָלָה n. f. a curse
 קֵץ n. m. end
 קֶצֶה n. m. end
 קָרָא v. K. to call. N. Pu. to be called
 קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer
 קָרַע v. K. to rend
 רָאָה v. K. (fut. with Vav) (וַיֵּרָא) to see. N. to be seen, appear
 רֹאשׁ n. m. (רִאשִׁים) head, source
 רֵאשִׁית n. f. beginning
 רַב adj. (רַבָּה) much, many
 רָבָה v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans.
 רְבִיעִי num. fourth
 רֶגֶל n. f. (רְגָלִים) foot
 רָדָה v. K. to rule, have dominion
 רִתּוּמִים n. m. pl. troughs
 רוּחַ n. m. f. (וֹת) breath, wind, Spirit
 רוּץ v. K. to run
 רַחוּם adj. merciful
 רַחֲמִים n. m. pl. mercies, compassions
 רָחַב v. P. to brood, hover over
 רָחַץ v. K. to wash
 רִיב v. K. to contend
 רָמַשׁ v. K. to creep
 רִמָּשׁ n. m. creeping thing, reptile
 רַע adj. (רָעָה) bad, evil
 רָעָב n. m. famine
 רָעָה n. f. evil
 רָקִיעַ n. m. firmament
 שָׂדֵה n. m. (ים. and וֹת) field
 שִׁיחַ n. m. bush, shrub
 שִׁים v. K. to place
 שָׂלַל v. H. to be wise, act wisely
 שְׂלֵמָה n. f. garment
 שִׂמְחָה n. f. gladness
 שֵׁק n. m. sackcloth
 שָׂרַף v. K. to burn
 שִׂשׂוֹן n. m. joy
 שְׂאֲרִית n. f. remnant
 שִׁבְעִי num. seventh
 שָׁבַע v. N. to swear

עֶשְׂרֵי שִׁבְעָה n. m. *seventeen*
 שָׁבַר v. P. *to break in pieces*
 שָׁבַת v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*
 H. *to cause to rest or cease*
 שָׁבַת n. m. f. (suf. שְׁבֹתוֹ) *Sabbath*
 שֹׁהֵם n. m. *onyx*
 שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*
 שׁוּף v. K. *to bruise, crush*
 שָׁחַת v. H. *to destroy*
 שָׁחַת v. K. *to put*
 שָׁכַב v. K. *to lie down*
 שָׁכַח v. K. *to forget*
 שָׁכַח v. K. *to subside*
 שָׁכַל v. K. (fut. *a*) *to be bereaved.* P. *to bereave*
 שָׁמַח v. H. *to rise early*
 שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*
 שָׁלַח v. K. P. H. *to send, send away, put forth*
 שְׁלִישִׁי num. *third*
 שָׁלַךְ v. H. *to cast*
 שְׁלֹמֹה n. m. *Solomon*
 שָׁם adv. *there*; שָׁמָּה *thither*
 שֵׁם n. m. (וֵת) *name*
 שָׁמוּאֵל n. m. *Samuel*
 שָׁמַיִם n. m. pl. *heaven*
 שֶׁמֶן n. m. *oil*
 שָׁמַע v. K. *to hear, with a direct object or with בָּ; to harken*

שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*
 שָׁמֶשׁ n. m. f. *sun*
 שָׁנָה n. f. (יָם) *year*
 שָׁנִי n. m. *crimson*
 שֵׁנִי num. *second*
 שְׁנַיִם m. שְׁנַיִם f. num. *two*
 שְׁנִיתָ adv. *a second time*
 שַׁעַר n. m. f. (יָם) *gate*
 שִׁפְחָה n. f. *handmaid*
 שָׁקָה v. H. *to cause to drink, to water*
 שֶׁקֶל n. m. *shekel*
 שָׂרַץ v. K. *to creep, teem with, increase abundantly*
 שָׂרָץ n. m. *creeping thing, reptile*
 שֵׁשִׁי num. *sixth*
 תַּאֲוָה n. f. *desire*
 תַּאֲזָה n. f. (יָם) *fig-tree, fig*
 תַּבָּה n. f. *ark*
 תַּהֵי n. m. *desolateness*
 תַּהוֹם n. m. f. (וֵת) *ocean, the deep*
 תְּוֹךְ n. m. *midst*
 תּוֹלְדוֹת n. f. pl. *generations*
 תַּחַת prep. *under, instead of*
 תַּנִּיךְ n. m. *sea-monster*
 תָּפַר v. K. *to sew*
 תָּפַשׁ v. K. *to lay hold of, seize*
 תַּרְדֵּמָה n. f. *deep sleep*
 תַּשׁוּחָה n. f. *desire*

ENGLISH-HEBREW VOCABULARY.

<i>Aaron</i> אַהֲרֹן	<i>ashes</i> אֵפֶר
<i>above</i> מֵעַל	<i>assembly</i> עֵדָה
<i>to accept</i> קָבַל P.	<i>at</i> בְּ
<i>according to</i> כִּי	<i>Baal</i> בַּעַל
<i>on account of</i> בְּעִבּוּר	<i>babe</i> עֵיִל
<i>to adhere</i> דָּבַק K.	<i>bad</i> רַע
<i>after</i> אַחֲרַי	<i>bdellium</i> בְּדֵלְיָה
<i>Ahab</i> אַחָאָב	<i>to be</i> הָיָה K.
<i>Ai</i> הַיִּי	<i>to bear (bring forth)</i> יָלַד K.
<i>alive</i> חַי	<i>beast (domesticated)</i> בְּהֵמָה
<i>all</i> כָּל	<i>beast (wild)</i> חַיָּה
<i>alone</i> לְבַדּוֹ	<i>because</i> כִּי, אֲשֶׁר
<i>also</i> גַּם, אַף	<i>bed</i> מִטָּה
<i>altar</i> מִזְבֵּחַ	<i>before</i> adv. טָרָם
<i>Amanah</i> אַמְנָה	<i>before</i> prep. לְפָנַי, לְפָנֶיךָ, לְפָנָיו
<i>and</i> וְ	<i>to begin</i> הִלֵּל H.
<i>to anoint</i> מָשַׁח K.	<i>beginning</i> רֵאשִׁית
<i>apron</i> חֲגוּרָה	<i>behold</i> הִנֵּה, הִנּוּ
<i>to appear</i> רָאָה N.	<i>belly</i> בֶּהֱמוֹן
<i>appearance</i> מְרֻאָה	<i>benefit</i> גְּמוּלָה
<i>to approach</i> נִגַּשׁ K. N.; קָרַב	<i>to bereave</i> שָׁכַל P.
K.	<i>to be bereaved</i> שָׁכַל K.
<i>to arise</i> קָם K.	<i>besides</i> עוֹד
<i>ark</i> אֲרוֹן	<i>between</i> בֵּין
<i>article</i> כָּלִי	<i>birds</i> עוֹף
<i>as</i> כַּ, כְּ, אֲשֶׁר	

- to bless* בָּרַךְ K. (only in pass. part.) P.
blessing בְּרָכָה
blind עִוֵּר
blood דָּם
to blow נָפַח K.
bone עֲצָם
to be born יָלַד N.
bread לֶחֶם
to break in pieces שָׁבַר P.
breath נְשָׁמָה, רוּחַ
to breathe נָפַח K.
to bring בָּוא H.
to bring back שׁוּב P. H.
to bring forth יָצָא H.
to bring forth children יָלַד H.
to bring forth grass דָּשָׂא H.
to bring near קָרַב H.
to bring up עָלָה H.
to brood רָחַק P.
brother אָח
to bruise שִׁיחַ K.
to build בָּנָה K.
to burn שָׂרַף K.
to burn incense קָטַר H.
burnt-offering עֹלָה
to bury קָבַר K.
bush שִׁיחַ
but (after a negative) כִּי

to call קָרָא K.
to capture לָכַד K.
to cast שָׁלַךְ H.
cattle בְּהֵמָה

- cave* מְעָרָה
to cease שָׁבַת
Chaldees כַּשְׁדִּים
cherub כְּרוּב
city עִיר
clean טָהוֹר
to be clean טָהַר K.
to cleanse טָהַר P.
to cleave (adhere) דָּבַק K.
to clothe לָבַשׁ H.
to be clothed with לָבַשׁ or לְבַשׁ K.
clothes בְּגָדִים
collection מְקָנָה
to come בָּוא K.
to come near קָרַב K.
to command צִוָּה P.
commandment מִצְוָה
company עֵדָה
compassions רַחֲמִים
to complete כָּלָה P.
conception הַרְיוֹן
concerning עַל
to consecrate קָדַשׁ P. H.
to contain כּוּל P.
to contend רִיב K.
corresponding to כְּלָנֹד
counterpart כְּלָנֹד
covenant בְּרִית
to create בָּרָא K.
to creep רָמַשׁ K., שָׂרַץ K.
creeping thing שָׂרָץ, רָמַשׁ
crimson שָׁנִי
to crown עָטַר P.

- to crush* דַּקַּק K. H., שוּף K.
cry זָעַקָה , זָעָקָה
to cry זָעַק K.
cunning עָרוּם
to curse אָרַר K. P.
curse קָלְלָהּ
Cush כּוּשׁ
to cut כָּרַת K.
to cut off כָּרַת K. H.

Damascus דַּמָּשְׁקַיִם
darkness חֹשֶׁךְ
daughter בַּת
David דָּוִד
day יוֹם
deaf חֵרֵשׁ
death מָוֶת
to be put to death מוֹת Ho.
decade עֲשׂוֹר
to deceive נִשְׂאָה H.
the deep תְּהוֹמוֹת
to defile גָּאַל P., טָנַף P.
to deliver הִצִּיל P.
to demolish נָהַץ K.
to descend יָרַד K.
desire תִּשְׁוָקָה , תִּשְׁוָקָה
to desire הִמְדָה K. P.
desolateness תְּהוֹ
to destroy אָבַד P., שָׁחַת H.
to die מוֹת K.
to divide בָּדַל H.
to do עָשָׂה K.
dominion מְמִשְׁלָהּ
to have dominion רָדָה K.
- door* דְּלֶת
dove יוֹנָה
to cause to drink שָׁקָה H.
to drive out גָּרַשׁ K. P., גָּרַשׁ
 or גָּרַשׁ K. H.
dry land יַבְשָׁה
to be dry יָבַשׁ K.
dust עָפָר
to dwell יָשַׁב K., שָׁכַן K.
dwelling מִשְׁכָּן

each אֶחָד
ear אָזֶן
to rise early שָׁכַם H.
earth אֶרֶץ
east קִדְמָה , קִדְמָה
on the east of לְ מִקְדָּם
to eat אָכַל K.
Eden עֵדֶן
Eldom אֶדוֹם
Eleazar אֶלְעָזָר
Eli אֵלִי
emptiness בְּהוּ
to come to an end בָּלָה K.
enmity אִיבָה
ephah אִיפָה
Esau עֵשָׂו
eternity עוֹלָם
Euphrates פָּרַת
even גַּם , אֵף
evening עָרֵב
every כָּל
evil adj. רָע , n. רָעָה
eye עֵינַיִם

face פָּנִים, אַפָּיִם

to fail נָפַל K.

to fall נָפַל K.

famine רָעָב

father אָב

to fear יָרָא

female נְקֵבָה

to make few מָעַט H.

field שָׂדֵה

fifth חַמִּישִׁי

fig, fig-tree תְּאֵנָה

fighting מִלְחָמָה

to fill מָלֵא K. P.

to find מָצָא K.

to finish כָּלָה P.

fire אֵשׁ

firmament רָקִיעַ

fish דָּגָה

flame לֶהַט

flesh בָּשָׂר

to fly עוֹף K. P.

food מַאֲכָל

foot רֶגֶל

for conj. כִּי, prep. ל

forever לְעוֹלָם

to forget שָׁכַח K.

to form יָצַר K.

former state קִדְמָה

to forsake עָזַב K.

four אַרְבָּעָה

fourth רְבִיעִי

fowl עוֹף

from מִן

fruit פְּרִי

to be fruitful פָּרָה K.

to be full מָלֵא K.

garden גֶּן

garment בְּגָד, שְׁלֵמָה

gate שַׁעַר

to gather קָבַץ P.

to be gathered together קָוָה N

gathering together מִקְוָה

generations תּוֹלְדוֹת

Gibeon גִּבְעוֹן

Gihon גִּיחוֹן

to give נָתַן K.

to give light אֹרַח H.

gladness שִׂמְחָה

glory כְּבוֹד

to go הִלֵּךְ K.

to go down יָרַד K.

to go forth, go out יָצָא K.

to go up עָלָה K.

gold זָהָב

good טוֹב

God אֱלֹהִים, אֵל

grass דְּשָׁא

great גָּדוֹל

to be great גָּדַל K.

to make great גָּדַל P.

greenness יָרֵק

ground אֲדָמָה

hail בָּרָד

half חֲצִי

Haman חָמָן

hand יָד

handmaid שִׁפְחָה
Havilah חַוִּילָה
he הוּא
head ראש
to hear שָׁמַע K.
to hearken שָׁמַע K.
heart לֵב, לִבָּב
heaven שָׁמַיִם
to be heavy כָּבֵד K.
to take heed שָׁמַר N.
heel עָקֵב
help עֲזָרָה
herb יָשָׁב
Hidekel חִדְקֵל
to hide חָבֵא H.
hither הִנָּה
to lay hold of תָּפַשׁ K.
holiness קִדְּשׁ
to be holy קָדַשׁ K.
honey דְּבַשׁ
honor כְּבוֹד
to honor כָּבֵד P.
host אָבָא
house בַּיִת
to hover over רָחַף P.
how אֵיכָכָה
how much less כִּי אַתָּה—*how*
much more id.
husband אִישׁ

I אֲנִי, אֲנִי
if אִם
image תַּלְמוּד
in בְּ

incense קֶטֶר
to burn incense קָטַר H.
to increase abundantly שָׁרַץ K.
indeed אֲמָנִים
to inhabit יָשָׁב K.
instead of תַּחַת
instruction מוֹסָר
into בְּ
Israel יִשְׂרָאֵל
it הוּא, הִיא

Jacob יַעֲקֹב
Jehovah יְהוָה
Jericho יְרִיחוֹ
Jerusalem יְרוּשָׁלַם
Jew יְהוּדִי
Joseph יוֹסֵף
joy שִׂשׂוֹן
Judah יְהוּדָה
judgment מִשְׁפָּט

to keep שָׁמַר K.
to keep back מָנַע K.
to keep Sabbath שָׁבַת K.
kind n. מִין
kindness חֶסֶד
king מֶלֶךְ
to make king מָלַךְ H.
kingdom מַמְלָכָה, מְלָכוּת
to know יָדַע K.
to let know יָדַע H.

land אֶרֶץ, אֲדָמָה
large גָּדוֹל

to lead הִלָּךְ H.

leaf עֵלֶה

to leave עָזַב K.

lest פֶּן

to lie down שָׁכַב K.

life חַיָּה, חַיִּים, נְפֶשׁ

light אֹר

a light מְאוֹר

to give light אֹר H.

like כְּ

likeness דְּמוּת

little קָטָן

a little מְעַט

to live חַי, חַיָּה K.

living חַי

living thing חַיָּה

lo! הֵן, הִנֵּה

to lodge לִין K.

lord אֲדוֹן, בָּעַל

Lord אֲדֹנָי

to love אָהַב K.

luminary מְאוֹר

majesty הִדָּר

to make עָשָׂה K.

to make a covenant כָּרַת K.

to make few or small מְעַט H.

to make king מָלַךְ H.

to make many רָבָה P. H.

male זָכָר

man אָדָם, אִישׁ, אָנוּשׁ

young man לְעָר

manna מֶן

many רַב

to be many רָבָה K.

Mara מָרָא

master אֲדוֹן

mercies רַחֲמִים

merciful רַחוּם

mercy חַסֵּד

midst תְּרֵיף

mist יָד

month הַחֹדֶשׁ

moon יָרֵחַ

Mordecai מֶרְדֵּכַי

morning בֹּקֶר

mother אִם

mouth פֶּה

much רַב

to multiply intrans. רָבָה K.,

trans. רָבָה P. H.

naked עָרוֹם

nakedness עִירֹם

name שֵׁם

Naomi נְעֻמִי

nation גּוֹי

to bring near קָרַב H.

to come near קָרַב K.

new חֲדָשׁ

night לַיִל

Noah נֹחַ

nostril אָף

not לֹא, בְּלֹא, אַל

there is not or was not אֵין

that not פֶּן

not yet טְרָם

now (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.
 ocean תְּהוֹמוֹת
 to offer עָלָה H., קָרַב H.
 oil שֶׁמֶן
 olive, olive-tree זֵית
 one אֶחָד
 onyx שֹׁהַם
 to open פָּתַח K.
 to open the eyes פָּקַח K.
 or (in a disjunctive question)

אִם

out of מִן
 over עַל
 over against לְפָנָי
 overtake דָּבַק H.

pain עֲצָבוֹן, לְעָצֵב
 to part פָּרַד K. P. H.
 people עַם
 to perish אָבַד K.
 Pharaoh פַּרְעֹה
 Pharpar פַּרְפַּר
 Philistines פְּלִשְׁתִּים
 pillar אֲשֵׁרָה
 Pison פִּישׁוֹן
 place מְקוֹם
 to place נִיחַ H., שִׁים K.
 to plant נָטַע K.
 to pour יָצַק K.
 pray! I pray thee נָא
 in the presence of לְפָנָי, לְפָנֶיךָ,
 עַל-פָּנָי
 priest כֹּהֵן
 to produce עָשָׂה K.

to produce seed זָרַע H.
 to pulverize דָּקַק K. H.
 pure טָהוֹר
 to be pure טָהַר K.
 to purify טָהַר P.
 to purify one's self קָדַשׁ Hith.
 to put נִיחַ H., נָתַן K., שִׁית K.
 to put forth שָׁלַח K. P.
 to put on clothes לָבַשׁ or לְבַשׁ
 K.

queen מַלְכָּה

rain מָטַר
 to cause to rain מָטַר H.
 to receive קָבַל P.
 to recount סָפַר P.
 to redeem גָּאַל K.
 to reign מָלַךְ K.
 to remember זָכַר K.
 remnant שְׁאֵרִית
 to rend קָרַע K.
 reptile רֶמֶשׁ, שָׂרָץ
 respecting אֶל-
 to rest נִיחַ K., שָׁבַת K.
 to return intrans. שׁוּב K.
 rib צָלַע
 righteousness צְדָקָה
 to rise early שָׁכַם H.
 river נָהָר
 rock סֶלַע
 to roll גָּלַל K.
 rule מְמַשְׁלָה
 to rule מָשַׁל K., רָדָה K.

- to run* רוץ K.
Sabbath שַׁבָּת
to keep Sabbath שַׁבָּת K.
sackcloth שַׂק
salvation יְשׁוּעָה
Samuel שְׁמוּאֵל
to sanctify קָדַשׁ P. H.
to say אָמַר K.
sea יָם
sea monster תַּנִּין
season מוֹעֵד
second שֵׁנִי
a second time שְׁנִית
to see רָאָה K.
seed זָרַע
to produce seed זָרַע H.
to seize תָּפַשׁ
to sell מָכַר K.
to send, send away שָׁלַח K.
 P. H.
to separate בָּדַל H., פָּרַד K. P.
 H.
separation בַּד
serpent נָחָשׁ
servant עֶבֶד
to serve עָבַד K.
seventh שְׁבִיעִי
to sew תָּפַר K.
she הִיא
shekel שֶׁקֶל
to shine אֹרַח K. N.
to shoot forth צִמַּח K. P.
shrub שִׁיחַ
to shut, shut up סָגַר K.
- side* צֶלַע
sight מַרְאָה
sign אוֹת
silver כֶּסֶף
sister אַחֹת
to sit יָשַׁב
sixth שֵׁשִׁי
skin עוֹר
to sleep הִשָּׁן K.
deep sleep תַּרְדֵּמָה
small קָטָן
to make small מָעַט H.
so כֵּן, כֹּה
to soil טָנַף P.
Solomon שְׁלֹמֹה
son בֶּן
sorrow עֲצָבוֹן, אֲנָח
soul נֶפֶשׁ
sound קוֹל
source רֹאשׁ
to sow זָרַע K.
to speak דִּבֶּר P.
species מִיֵּן
spirit רוּחַ
splendor הוֹד
to spring up (said of grass)
 קָמַח K.
to sprout צִמַּח K. P.
to stand עָמַד K.
star כּוֹכַב
to station שָׁכַן P. H.
statue מִצְבֵּה
stone אֶבֶן
to be strong הִזָּק K.

to subdue כָּבַשׁ K. P.

subtle עָרוּם

suckling עוּל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זָעָה

sword חֶרֶב

tabernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes פָּשַׁט H.

to teem with שָׂרַץ K.

to tell נָגַד H., סָפַר P.

tent אֹהֶל

that conj. אֲשֶׁר, כִּי, pron. הוּא

that not פֶּן

the הַ

then אָז

there שָׁם

therefore עַל כֵּן

third שְׁלִישִׁי

this זֶה

thistle דִּרְדָר

thither שָׁמָּה

thorn קוֹץ

thou אַתָּה

throne כִּסֵּא

thus כֵּן

Tigris חֲדָדָל

to till עָבַד K.

time (duration) עֵת

time (repetition) פְּעַם

to אֶל-, לְ

to cause to toil יָגַע P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רְהָטִים

to be found true אָמֵן N.

truly אֲמָנָם

tunic כְּתֹנֶת

to turn הִפְסֵף K.

two שְׁנַיִם

under תַּחַת

until עַד

unto אֶל-, עַד

upon עַל

Ur אוּר

vapor אָד

to be verified אָמֵן N.

very מְאֹד

vessel כְּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הִלֵּךְ K.

to walk about הִלֵּךְ Hith.

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or לְבַשׁ K.

to weary יָגַע P. H.

to be weary יָגַע K.

well n. בְּאֵר

what? מָה

whatever מִה

whence? מֵאַיִן

where? אַי, אֵינָה

which אֲשֶׁר

whither? אֵינָה

who אֲשֶׁר

who? מִי

whoever מִי

whole כָּל

why? לָמָּה, לְמַעַן

wife אִשָּׁה

wilderness מִדְבָּר

wind רוּחַ

window אֶרְבֵּה

wing כַּנָּף

to be wise שָׂכַל H.

to act wisely שָׂכַל H.

with אִתְּ, בְּ, עִם

to withhold כָּלָא K., מָנַע K.

woman אִשָּׁה

word דְּבַר

work מְלָאכָה

year שָׁנָה

yet עוֹד

young man זָעִיר

Zion צִיּוֹן



